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Editorials and Comments

The Living Church
With which are united "*The American Churchman*,"
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AD CLERUM.

"O sacerdotes! Nonne ego elegi vos in ministros meos et dispensatores mysteriorum Dei, dans vobis potestatem, qualem neque regibus et principibus terrae, immo nec angelis ipsis dedi? Sed quotusquisque in vobis hic serio recogitat corde? O quantum boni facere, quantum mali avertere sacerdotes possunt, qui officio suo legitime funguntur!

Vestrum vero est O sacerdotes, stare inter vivos et mortuos, donec cesset quassatio: vestrum levare purus manus ad Deum cum Moyse, sic utique facilius vinceret Josue et Amalicitas deleret; vestrum inquam est stare inter vestibulum et altare, et dicere: Parce Domine, parce populo tuo; vestrum est offere Patri meo Sanguinem meum, ut hoc sacrificio placatus avertat flagella iracundiae suae: Haec sunt arma militiae vestrae, quibus pacem et salutem reipublicae Christianae recuperare et propugnare debetis. Quis sapiens inter vos et custodiet haec, ut in diebus suis placeat Deo, et in tempore iracundiae fiat reconciliatio."—*Jac. Horstius; Par An. Christ.*

WITH Septuagesima we reach one of the great turning points of the Christian Year. "The road narrows and darkens and grows steeper, and the star has set." We no longer look back to the Manger and the home at Nazareth, but on to the Wilderness, the Cross, and, beyond it, the open grave in the light of the Resurrection morning.

From manifestations of Christ to us, we turn to the manifestations of ourselves, and our responsibilities, to Him.

Septuagesima is the Sunday of Punishments and Rewards. Man has wrenched himself away from God, has rejected Him. In the Collect we confess that we are justly punished for our offences against Him. Our punishment is not an arbitrary infliction of unnecessary suffering. It is the direct result of our own choice. "The worst consequence of sin is" (not suffering, but) "sinfulness."

Instead of the glad service of children, we have substituted the exhausting strain of a race-course, the "long, hard labor of the vineyard." We must "strive (*agonize*) for the mastery," we must "work out our salvation" with toil and sweat, "with fear and trembling."

But we are not alone in the struggle. God works with us, and in us; we are sustained by His Spirit. And He holds out to us the hope of reward, no created *thing*, but perfect union with Himself. If we have been "mercifully delivered" by His goodness, we shall not bargain with God; we shall say, "Not Thine but Thee."

Is this what we really want? †

IN THINKING of the women of the Bible, the first place must be given to her whom the angel called "blessed among women"; through whom salvation was given to a sinful race. Moreover, the happenings of the Gospel about which we read in January, the homage of the Wise Men, the teaching of the Holy Child in the Temple, the wedding feast at Cana, all mention the Virgin Mother; while through the crowded three years of our Lord's ministry we scarcely hear of her until she stands by the Cross.

WICKED MEN obey for fear; but the good, for love.—*Aristotle.*

ANGLICANS AND ECUMENICAL COUNCILS.

AT THE gathering of a laymen's club in one of our cities, not long since, the question was raised as to how, when, and where the Church of England or the Protestant Episcopal Church had formally and officially declared its acceptance of any or all of the Ecumenical Councils. This question, which would seem so simple at first sight, failed to receive an immediate response from anyone who, on the spur of the moment, felt able to give the answer that would be recognized as conclusive. The question was therefore submitted to THE LIVING CHURCH with the request that the subject might be taken up for consideration.

In answering this question, it must be remembered that the Church of England, and with it the American Church, holds no doctrine that has been evolved out of her own independent consciousness apart from the Holy Catholic Church throughout the world. As national Churches grow and take upon themselves the life of a new nation in which they may have been localized, they do not newly set forth a series of intellectual propositions as comprising the Faith upon which they have determined, but proceed with the assumption that the Faith which they have received is that which in turn they set forth. This they do, not as lending new authority to propositions in theology or philosophy, which of necessity they could not give, but because the Faith, being unchangeable, does not require reconsideration or re-statement by the voice of each national Church.

To be sure, corruptions have sometimes entered into the Faith as taught in limited portions of Christendom, and such was the unfortunate history of the Church of England. It became evident to her theologians in the sixteenth century, that certain tenets in the teaching that was current in the Church, could not stand the test of ecumenicity, and ought in fact to be repudiated as no longer held or taught by the Church of England. In doing this, however, the Church of England did not take upon itself to reconstruct the Faith, nor were her theologians ever so foolish as to assume that the Catholic Faith as taught in England was limited to propositions that were expressly reenacted in terms by the said national Church. In other words, the Church of England continued through and after the Reformation to teach everything that she had previously taught in England, except some few propositions that, after examination, were repudiated as unauthorized additions to her Faith.

Applying these general rules to the question before us, it will appear that the question never came before the Church of England after the Reformation as to specific re-acceptance of the general Councils. Her position is much stronger than if she had seen fit to reconsider the decrees of Councils that had for many centuries been accepted by East and West as ecumenical. Such action would be to claim for the Church of England the grossly usurped authority of sitting in judgment upon the whole Catholic Church.

That the sixteenth century Reformers appealed repeatedly to the authority of the Ecumenical Councils, and also appealed, for the unity of Christendom, to a future Council yet to be held, is evident to anyone who diligently reads the works of the divines of the sixteenth and seventeenth centuries. We do not understand, however, that this individual acceptance of the Councils by specific Reformers is questioned by those who have invited us to this consideration, or that they will be satisfied by the reference to those English authorities, acting unofficially.

But while the Church of England happily never intruded her offices into sitting in judgment upon the Ecumenical Councils in order to determine whether or not their decrees should be received, yet there is an abundance of instances in which, incidentally but officially, the Church of England and the daughter Church in America have placed on record the fact, which would in any event appear from the right understanding of their own position in Christendom and from the writings of their theologians, ancient, mediæval, and modern, that these Churches recognize that they are bound by the decrees of these Ecumenical Councils as to matters of Faith.

IT SO HAPPENS that early English Councils placed on record their acceptance of six Ecumenical Councils. The Synod of Hatfield (A. D. 680), under Archbishop Theodore, affirmed the first five Councils, and the Synod of Calchythe (A. D. 787) affirmed the sixth Council. Thus long ago, English authority placed on record its acceptance of those six Ecumenical Councils.

It is obvious that if the Church of England never repealed

or reconsidered the acts of these, her own earlier Councils, her acceptance of the six Councils still holds good. We have, however, not only this earlier acceptance, but also several post-Reformation recognitions of her continued acceptance of those Councils. In referring to these Councils, the first four are sometimes considered apart from the two following, for the reason that the latter set forth no new decrees, but are rather considered as completions of or appendices to what had gone before. Consequently, the later English references to the Councils speak of them at times as four and at other times as six. Thus the *Reformatio Legum* (cap. 14) expressly recognizes "*magna cum reverentia*" the first four Councils, which are severally named. A later civil statute (1 Eliz. c. 1) declares "nothing shall henceforth be accounted heresy but that which has been so adjudged by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures."

In the Homily against peril of idolatry it is stated that the English Church recognizes "six Councils which were allowed and received of all men" (4th ed. Oxford, 1859, page 197).

In 1867, the Bishops at the Lambeth Conference, first session, "solemnly recorded their conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

Similar language has also been used by later Lambeth Conferences.

At the American General Convention of 1877, a series of preambles and resolutions was passed in which the House of Deputies reciting in the preamble the declaration of the Lambeth Conference above quoted, proceeded to recite that—

"WHEREAS, The venerable documents in which the Undisputed Councils summed up the Catholic Faith are not easily accessible to many of the Clergy, and have never been fully set forth to our Laity in a language 'understood of the people';

"Therefore Resolved, By the House of Deputies of the Protestant Episcopal Church in the United States of America, that, in furtherance of the good work thus recommended and enjoined by the said Lambeth Conference, and by the House of Bishops of this Church, we humbly request the said House of Bishops, by a Commission of learned Divines, or otherwise, to provide for the setting forth of an accurate and authentic version, in the English language, of the Creeds and the other acts of the said Undisputed General Councils concerning the Faith, thus proclaimed as the standards of orthodox belief for the whole Church" (*Journal Gen. Con.*, 1877, pages 117, 197).

These several enactments show incidentally, but with far greater strength than if the subject had been considered in the Church of England as though it were at any time an open question, that both the Church of England and also the American Church accept officially, at least the first six Ecumenical Councils. Beyond these official enactments, it is to be remembered that throughout her entire history the theologians of the Anglican Communion have maintained and taught as a matter of course that such was the teaching of the Church.

It remains then to be considered what is the position in the Anglican Communion of the seventh General Council, being the second of Nice.

As to this Council, it is to be said that within the Anglican Communion it is not repudiated, but yet its recognition has to some extent become moribund. There is at the present time a belief among a large number of our theologians that we have no right thus to permit this lapse of what was without question received as an Ecumenical Council for many centuries by East and West, and has never been repudiated as such by any one of the Churches within the Anglican Communion. It becomes increasingly apparent that as we become more and more in earnest in our desire for Catholic reunion, as for instance with the Churches of the Oriental Communion on the one hand and with bodies that may at any time break off from the Latin Communion in the West on the other, the practical ignoring of the seventh General Council on the part of Anglicans must not be continued. The best among our standard theologians at the present time acknowledge the authority of this Council and teach it accordingly.* As for official recognition, it is to be said simply that the authority of the Council was accepted

* That this recognition is not confined to Anglicans of the Catholic school of thought alone, will appear from a very sympathetic paper in that ultra "Broad Church" organ, *The Hibbert Journal* for January, entitled "Some Theological Aspects of the Iconoclastic Controversy."

in the Church of England, as throughout the balance of Christendom, prior to the time of the Reformation; that there was no repudiation of it either by the Church corporately or by her leading theologians during or after the Reformation; that though Anglican theologians very largely referred to the Ecumenical Councils as four or six from the different points of view, they never directly repudiated the seventh; and that of late years theologians have realized, and are more and more realizing, the anomaly of permitting an Ecumenical Council to be quietly ignored.

ONE MORE POINT remains to be treated. Article XXI. of the Church of England, which does not appear in the American Prayer Book, is sometimes quoted as though it rejected the authority of the Councils. That article reads as follows:

"General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

In interpreting this article, it must be understood that the term "General Councils" there used is not to be esteemed as though Ecumenical Councils were thereby intended. At the time that declaration of the Church of England was set forth, there were twenty General Councils recognized by the Church of Rome as Ecumenical, while the twenty-first, that of Trent, was then in session. It was the intent of the article not to deny that in a sense these twenty-one Councils might be considered General, since they were of greater extent than provincial, and there appeared not to be sufficient reason to challenge the title "General Councils" as applicable to them; yet the fact of admitting Councils so constituted as to be "General" was not to be construed as giving such authority to their deliberations and decrees as would of necessity compel their recognition by the Church of England. Our more modern practice is to withhold the title "General" from such Councils; but this appears not to have been the use of that day. The test of their decrees was to be that "they be taken out of holy Scripture." Ecumenicity is not determined by the representative character of a council, but by its subsequent acceptance by the Church in all lands. A General Council is not therefore an Ecumenical Council, nor did the Church of England intend to allow that because the title "General Council" was claimed by the twenty-one bodies, their decrees were uniformly to be accepted by all Christian people or by the Church of England collectively. Yet that this was not intended as a rejection of the principle that the decrees of Ecumenical Councils were considered of binding force in the Church of England, is to be seen by the contemporary legislation apart from the Articles which we have already quoted; and also from the Articles themselves, since in the twentieth Article it is asserted that "The Church hath power to decree rites or ceremonies, and authority in controversies of faith"; and from Article VI, in which the names of the Canonical Books of the Old and New Testament are set forth, not as having been determined by the Church of England, but "of whose authority was never any doubt in the Church." Ecumenicity is thus recognized, even in a matter that could not be said to "be taken out of holy Scripture."

We might proceed indefinitely to examine the post-Reformation theology and legislation of the Churches of the Anglican Communion, for the purpose of discovering the incidental instances in which the authority of the Church as expressed in her Ecumenical Councils is repeatedly recognized. It is unnecessary, however, to do so. It is sufficient that neither the Church of England nor the American Church ever explicitly declared in modern times their acceptance of these Ecumenical Councils, for the reason that neither of these Churches has or claims to have any authority to sit in judgment upon the Church universal on the one hand, or to enact an original declaration of Faith, as by picking and choosing from the Faith of the historic Church, on the other. Anglican theologians universally maintain the acceptance of the undoubted Ecumenical Councils on the part of this Communion, and, incidentally, her legislation has repeatedly recognized the same fact.

THE consecration of Dr. Fawcett as Bishop of Quincy terminates an exceptional delay, which has been full of vexations and uncertainties, all of which may now be relegated to the dust heap and forgotten. The Diocese of Quincy has a

meet successor to Burgess and Taylor; the Bishop, a Diocese that will give ample scope for the exercise of his indefatigability. He goes to a united Diocese, that will meet him with open arms and that will give him the same loyalty and affection that were given his predecessors.

A Western bishopric is neither a sinecure nor an ornamental post. It means consecration to work, work, work, often amidst the most discouraging conditions. If any workman ever was deserving of the sympathy which alone of human aids can help him in his daily tasks, it is such a Bishop. He throws away ease, comfort, domestic life, when he accepts his call.

And the Diocese of New York now rejoices in the consecration of its chosen Bishop Coadjutor. Dr. Greer will be as Bishop the same wise administrator, the same sympathetic friend, the same ardent laborer in social difficulties and individual perplexities that he has been proven as rector of one of the largest and most important parishes in the land. In the scope of his parochial work and the manifold character of the perplexities which came to him for solution, he has been long before his consecration, a bishop in presbyter's orders.

To Bishop Fawcett and to Bishop Greer, but even more, to the Dioceses which will be served by each, the sincere congratulations and the best and most kindly wishes of THE LIVING CHURCH are most cordially tendered.

IN COMPLETING the series of opinions concerning the Ultimate Authority for the service at the consecration of a Bishop, some few observations may be germane, without entering anew into an original argument.

In one particular we beg frankly to avow that we were wrong, in our editorial consideration of the subject (Dec. 5). We therein quoted the first rubric in the Consecration office, and commented thus upon it:

"Here it becomes evident that the Presiding Bishop may not even assume that he is celebrant. . . ."

We now agree with Judge Stiness that in this observation we erred, and we gladly make admission of the fact. The history of the rubric shows that it was not intended to bear the literal interpretation which we had given to it. We have ourselves accepted the rule of historical interpretation and have recently applied it in the matter of Reservation, and the same rule applies to this rubric as Judge Stiness and, more briefly, Dr. Fulton have shown. Our literal interpretation is not the one the rubric was intended to bear, and we were wrong.

Except in that detail, and with all due deference to those who think otherwise, and particularly to the Presiding Bishop, we do not observe that the position we had enunciated is shaken. Of the five writers who define the grounds for their several positions—the Bishop of Maryland and the Bishop of Albany merely state their belief without argument—each one denies the force of the argument of the Presiding Bishop, that such authority is vested in him either by virtue of (a) the Standing Order of the House of Bishops, or (b) the general value of the term *presiding* as applied to his office, or (c) the canonical authority to "take order," etc. This is explicitly laid down by each of the writers, and, it would seem to us, in a manner quite convincing. The unanimous consensus of the five writers who discuss the matter is that the canonical expression "to take order" involves only the preliminary mandate to the Bishops empowering them to act.

The whole question is then thrown upon the rubrics and upon common law as to the ultimate authority for details of a service in a parish church. Dr. Fulton and Mr. Lewis here differ directly with the Bishop of Chicago, Judge Stiness, and Dr. Parks. The latter priest differs with the two gentlemen named immediately before him on a detail which we purposely avoided in our consideration, since it introduces a very perplexing question as to the respective rights of Bishop and rector in a parish church. That is a question large enough for independent consideration, and may be waived at this time. To examine into the two points of view to which, in the main, these five expressions may be resolved, would be to discuss the matter *ab initio*, which we have resolved not to do.

This symposium, then, is our contribution to the solution of the somewhat knotty problem. Whether the Church in general and the Presiding Bishop in particular are thus aided in forming a final judgment, must depend on the weight which, upon examination, is given to each of these papers. We are fortunate in that every one in the Church has entire confidence in the desire of the Presiding Bishop only to fulfil those duties

which in fact pertain to his office, without either shirking or exaggerating them.

IT IS with more than ordinary regret that we learn of the death of the Bishop of Kentucky. Bishop Dudley was one of those growing Churchmen, who are able to be greater than their environments. Of few men can the same be said. Most of us are not easily transplanted, and few are able to develop a character that is not largely fixed by one's surroundings. A Bishop's environment is not always the best incentive to his own development, and thus it is that Bishop-making is sometimes a disappointing experiment.

But it was not so in Bishop Dudley's case. One felt always that his position and his judgment were his own, and not those of his surroundings. Elected Assistant Bishop of Kentucky at a time when partisanship was at fever heat, succeeding Bishop Cummins after the secession and deposition of the latter, Bishop Dudley refused to be a partisan. The schism caused by the Cummins secession might easily have assumed vastly greater dimensions were it not for the wise statesmanship shown by the late Bishop Dudley.

And in his later years, he had developed a mellowing sympathy for the Catholic side of the Church's life that made him one of the most trusted and most respected of all our Bishops. His greatest interest in the Church was in her work among the colored people of the South, in which work his heart was bound up. Of the South, he understood her problems, and he was too broad minded and too warm hearted to tolerate a policy of mere drifting with respect to the negro.

Surely no Bishop in the entire number of our episcopate will be more earnestly mourned or more sincerely missed. God grant him eternal rest, and may light perpetual shine upon him!

PRAYER.

THERE WAS once a group of men who found themselves in possession of a most powerful steamship which would not work well. Instead of making fifteen or twenty knots an hour and circling the globe in a few months, as she ought to have done, she was found to log only thirty or forty knots a week in good weather, and frequently to lose hundreds in head winds, so that her yearly progress was really quite small and she had never circumnavigated the globe at all. Yet, in spite of her snail-like progress, she was never driven on a lee shore, or wrecked.

For these remarkable peculiarities, some blamed the machinery and tinkered at it a good deal, without marked success. Some blamed the contractors and builders, some the designer, some the fuel. That something was wrong somewhere was very plain.

One day on the high seas the engineer of a battered old tramp freighter that had passed them several times, hailed them derisively:

"Why don't you go? What's the matter with you anyhow?"

"Don't know."

"Engines all right?"

"They seem to be."

"How many boilers?"

"Plenty; a full battery."

"How many do you use?"

"Sometimes one, sometimes another."

"D'ye ever turn 'em all on?"

"Yes: for an hour at eleven o'clock every Sunday, and all the time whenever we get on a lee shore."

"What are you built to go by, anyhow?"

"Steam."

"Then why don't you turn on full steam and keep it on?"

This is more than an anecdote. Our Constructor and Designer built His Church to go by prayer. "Pray without ceasing"; "Pray always, everywhere, lifting up holy hands without wrath or doubting." Is it a wonder that public prayers for a short time every Sunday and private ones for five minutes at bedtime have failed to carry the ship of Salvation into the ports of all countries in the world as yet? Perhaps, some day, God will remove our blindness and grant us grace to see that the engines will work with full power as soon as we turn on full steam.

L. T.

LOOK AROUND YOU, first in your own family, then among your friends and neighbors, and see whether there be not some one whose little burden you can lighten, whose little cares you may lessen, whose little pleasures you can promote, whose little wants and wishes you can gratify. Giving up cheerfully our own occupations to attend to others is one of the little kindnesses and self-denials. Doing little things that nobody likes to do, but which must be done by some one, is another. It may seem to many that if they avoid little unkindnesses they must necessarily be doing all that is right to their family and friends. But it is not enough to abstain from sharp words, sneering tones, petty contradiction, or daily little selfish cares; we must be active and earnest in kindness, not merely passive and inoffensive.—*Little Things.*

ENGLISH CHURCH NEWS.

New Year's Pastorals from the Bishops.

A LEGACY TO PUSEY HOUSE, OXFORD.

Another Suffragan for the Archbishop of Canterbury.

LONDON, January 12, 1904.

NAVE services in Winchester Cathedral (said the *Times* recently in its "Ecclesiastical Intelligence") are not of very frequent occurrence, chiefly because of its great size (length of nave 250 feet) and the incessant reverberation of sound. With view to improving matters in this direction, the Dean and Chapter have moved the "fine old Jacobean pulpit," which was once in New College Chapel, Oxford, from the south side, where it has stood for some years, to the north side of the nave, just at the foot of the dais steps, and at such an angle that the preacher will face the great Bishop William of Wykeham's chantry tomb. Above the pulpit is to be suspended "a shell-shaped American-made sounding board," similar to that in use at the Albert Hall, South Kensington, and the Church House, Westminster, and so hung that it can be tilted at will to direct the sound of the voice in any direction. The accompanying illustration shows the pulpit in its original position on the north side of the nave, the chantry of William de Wykeham, designed by the Bishop himself, being just in view on the right in one of the bays of the



CHOIR OF WINCHESTER CATHEDRAL.

nave; while we also have here a distant view of the High Altar screen as it looked before the work of restoring it approximately on old Gothic lines and with real Gothic feeling was begun some 17 years ago.

In addition to the Bishop of London's New Year's Pastoral, to which allusion was made in my last letter, there have been issued special New Year's Letters to the Archdiocese of Canterbury and the Dioceses (among others) of Exeter, Salisbury, and Worcester by their respective Right Rev. Fathers in God. As the Primate looks forth upon our English life, whether in things religious or secular, at the beginning of 1904, he is led to doubt whether any peril that besets us is greater than the peril "that we may allow the power and the right, which belong to every one of us, of thinking clearly and deliberately to the best of our capacity, to be atrophied and even destroyed for want of active use." The Bishop of Exeter claims for the Education question a foremost place among the many important Church questions of the day, and observes in words that have the ring of true statesmanship: "Our one object is to uphold the union between religion and education, the principle that education and the training of character, the training of character and religion, are inseparable, and that if it is recognized as the duty of the State to provide education for all, it becomes the duty of the State to recognize and to deal fairly with all efficient schools in which religious teaching is given." It is clearly evident from the Bishop of Salisbury's message that the thought of the need, as it appears to him, of a National Church Council, in its proposed form, is one that still fills and captivates Dr. Wordsworth's mind. The Bishop of Worcester takes the text of his New Year's greeting from a famous cricket club's three-fold fundamental rule for its members: "*Keep your promise; keep your temper; keep your wicket up.*" These, the Bishop has

always thought, are three very healthy and fruitful rules for the arena of life as well as the Cricket field.

The *Times* newspaper, on New Year's day, devoted nearly half a column of its very valuable space—and that, too, on the page containing the leading articles—to a highly appreciative account of the presentation, on the evening of December 31st, of the remarkable series of "living pictures," illustrating the chief scenes in our Divine Saviour's Nativity and Infancy, which was devised some years ago by Canon Brooke, vicar of the Church of St. John the Divine, Kennington, in connection with that well-known South London Catholic parish, and to which the name of the "Bethlehem Tableaux" has been given. The Tableaux are being presented in St. John's Parochial Hall three times a week until the 16th inst., and on the first night of their presentation this year the hall was filled with what the *Times* says is more fitly described as a congregation than an audience. The presentation was preceded by prayer, and by a prologue exhorting the Christian soul to "ponder mysteries the deepest and divinest to be revealed unto the pure of heart." This prologue was delivered by the senior assistant priest of the Church of St. John the Divine, the Rev. A. G. Deedes, who takes the part of Chorus. He is attired in white vestments, over which is worn a richly embroidered cope, and wears a crown upon his head. On either side of him is grouped the choir of ladies, in classic robes, who sing hymns and carols before the curtain drawn, on each of the Tableaux, and also after Chorus has recited the appropriate passages selected from the Holy Gospels. Instrumental music is provided by Mr. Charles Kempling, organist of St. John's, and by Mr. W. Reed, violinist of the Queen's Hall orchestra. All who take part in the Tableaux are communicants of St. John's, Kennington, but the only performer whose personal identity is publicly known is the vicar of the church, who personates St. Joseph. Admission to the Tableaux is by paid ticket. The *Times*, in its criticism, says:

"Long before public interest was directed, by the recent introduction of *Everyman*, to the old Morality plays, Canon Brooke had sought to revive in his parish in Kennington the spirit and intention which animated not only the Morality and Miracle plays, but the Mysteries, of which the devotional character was much more pronounced. For though the Bethlehem Tableaux are intensely satisfying merely as a beautiful spectacle, it is to the religious sense that they are solely directed, and not to any spirit of idle curiosity. . . . All these Tableaux show real beauty of composition, and the greatest pains have evidently been taken not only with the grouping of the figures but with the designing of the costumes and the preparation of the scenic backgrounds. But from the spectacular point of view the greatest triumph is undoubtedly the lighting of the pictures, which is arranged with admirable effect to suggest the clear, intense atmosphere of Palestine."

The Pusey memorial, known as the Pusey House at Oxford, has just come into a large property by the will of the late Mr. J. W. Cudworth, of Mount Preston, Leeds, a retired solicitor. His estate has been valued at £134,781 2s. 11d. gross, including £114,375 2s. 5d. in net personality. The testator, after providing for faithful servants, and bequeathing £2,000 to St. Saviour's Church, Leeds, and £3,000 to St. Hilda's Church, Leeds, left the ultimate residue of his property in trust for the Pusey House; "to be applied for the use of that institution, and in teaching and promoting a knowledge either independently or in aid of others, where and as needed, and opportunity may occur, of the true position and Faith of the Catholic Church in and of England." It was expected (so the *Times* states) that the amount of this bequest would be nearly £70,000, but it seems likely much to exceed this. It was also stated in the *Times*, and in the newspapers following in the wake of that great journal in circulating this especially important item of news, that Mr. Cudworth was a member of the Society of Friends. It appears, however, he had been a member of the English Church Union for 27 years, though formerly a Quaker during his early life.

The January number of the *Cowley Evangelist* (S.S.J.E.) contains a brief memoir of the late Father Prescott, S.S.J.E., and therewith some verses, "To my Crucifix," which were composed by him in the course of the long period of his last illness.

Mr. G. K. Chesterton has been engaged by Messrs. Macmillan to write a monograph on Charles Kingsley, priest and Christian Socialist, author, poet, for their English Men of Letters Series. Mr. Chesterton has but few, if any, equals as an intellectual athlete and trenchant and brilliant writer among contemporary scribes for the public press; and he has lately been contributing a series of articles to the *Daily News* in refutation of the atheistical arguments advanced against

Christianity by a Mr. Blatchford, who writes for the Socialist newspaper, the *Clarion*.

Lord Llangattock has sent to the Bishop of Southwark a promise of £1,000 towards the endowment of the proposed See of Southwark.

The Archbishop of Canterbury is now to have a Suffragan in addition to the Bishop of Dover, who will take the title of Bishop of Croydon; which appellation seems appropriately chosen, if for no other reason than the historically sentimental one—that Croydon (now a part of the great Wen of London) was in the Middle Ages a favorite place of residence with the Archbishops of Canterbury. The appointed Suffragan Bishop is the Rev. H. H. Pereira, vicar and Rural Dean of Croydon, Hon. Canon of Canterbury, Hon. Chaplain to the King (having held the same post to the late Queen), and since 1902 Proctor in Convocation for the clergy of the Archdiocese of Canterbury. The Rev. Mr. Pereira graduated with very considerable distinction from Trinity College, Dublin, in 1869, and was admitted to the priesthood two years later. After serving various assistant curacies in England, he was appointed in 1894 by the then Archbishop of Canterbury (Dr. Benson) to be vicar and Rural Dean of Croydon. It is almost superfluous to add that in Churchmanship he belongs to the Moderate party; for only a Moderate High Churchman or Neo-Evangelical could possibly have been considered eligible for this new Suffragan Bishopric in the opinion of such a Moderate as the Primate and such an Opportunist as the Prime Minister. The creation of a second Suffragan Bishopric for the Archdiocese of Canterbury has been necessitated (the *Times* says) by the great pressure of business at Lambeth: "Dr. Davidson's wise plan of personally supervising all the correspondence that goes out in his name to all parts of the Anglican Communion and the complexity of the problems with which the Primate has to deal make it less and less possible for him to give time to Diocesan details."

Quickly following up on the announcement of the Rev. Mr. Pereira's appointment to the office of Suffragan Bishop of Croydon, comes that of his presentation by the Dean and Chapter of Canterbury to the rich City Rectory of All Hallows, Lombard Street. The Patrons have taken the view (according to the *Times*), though it is likely to evoke some adverse comment, that, inasmuch as the living of All Hallows' is worth £1,667 gross, while the resident population of the parish is under 300 souls, it is difficult for any merely parochial work to be done by an incumbent, however able a one, that can be at all commensurate with the income at present received; and they have, therefore, consulted the best interests of the Church at large in using the endowment as a stipend for the Bishop of Croydon.

Canon Crutwell, the new Residentiary Canon of Peterborough, has met with an accident at Ewelme, of which place he is vicar, one of his legs being fractured.

The Archbishop of York has now conveyed to the villagers of Bishopsthorpe, where his Grace's palace is located, the title in fee simple of the building, containing reading and recreation rooms, which was built for their use some years ago.

Her Majesty the Queen has sent a donation of £20 to the Free Home for the Dying (the Hostel of God), Clapham Common, S. W., of which truly noble institution her Majesty is patroness.

At the last meeting of the Standing Committee of the Eastern Church Association the proposals of the Rev. Dr. Ruddle for a more vigorous policy were submitted for discussion, and a sub-committee was appointed to consider and report upon them.

The *Times*, at the request of the Rev. C. E. Beeby, has published the following letter which he received from the Bishop of Worcester, accepting his resignation of the vicarage of Yardley Wood, near Birmingham:

"BISHOP'S HOUSE, WORCESTER, December 17.

(Dictated.)

DEAR MR. BEEBY:—Hooper tells me that he has informed you that your resignation made and accepted takes effect at once. It becomes my duty to inform the patron of the vacancy in the benefice and to sequester in the usual manner. You are legally in the position of a clergyman without benefice or license, and your right to preach or minister is absolutely at the Bishop's discretion. I should have liked you to have had the opportunity of saying good-bye to your people without entering into any controversial matter. (I had thought that you could simply have said that, for reasons which you could not now go into in the church, you had thought it right to resign your benefice.) But Mr. Hooper has informed me that you said would rather not come and see me, and would not give any undertaking to avoid the vindication of your views in the pulpit. As you do not see your way to give any undertaking, I have no alter-

native but to say that I cannot allow you to minister or preach in the Diocese, including your own parish. Mr. Hooper also told me that you had in fact undertaken not to officiate in your church. It is, of course, open to use the public press to say anything you think right. But I reserve to myself the right to publish this letter in case it is necessary to explain my attitude. Mr. Hockley will come and take your services on Sunday." . . . (The rest follows in the Bishop's own handwriting.) "I am sorry that you did not come and see me. Though we do not agree with you, I think we all are likely to be the better for your act of self-sacrifice. I have said so in the Diocesan Magazine. Believe me,

"Yours faithfully,

"C. WIGORN."

It appears—and just here, indeed, is presented a somewhat humorous aspect to what is otherwise a most melancholy situation—that Mr. Beeby, when sending off his letter of resignation to the Bishop, had not the least idea that his resignation would legally take effect *immediately* upon its acceptance by the Bishop. It is shown in a published letter of his that he fully expected to have ample time for further ventilating his heresies from the pulpit of Yardley Wood Church. J. G. HALL.

ANNUAL MEETING OF THE CHURCH TEMPERANCE SOCIETY.

The Men of St. Andrew's, Yonkers, Dine.

NEW CHURCH OPENED AT NEW BRIGHTON.

THE annual meeting of the Church Temperance Society was held on Friday afternoon of last week at the Church Missions House, Bishop Coleman, the chairman of the Executive Committee, presiding. After prayers by himself, the Bishop delivered a brief address, in which he congratulated the Society upon the work of the year now closed, emphasizing the happy fact of their being, owing to the generosity of the invaluable Woman's Auxiliary, no financial deficit. He expressed the wish that the Society's operations might be more extended; beyond the territory of New York and New England. Continuing, he said:

"While it is impossible to exaggerate the manifold evils of drunkenness, yet the too general inebriation regarding it on the part of so many professedly Christian people, is surprising, dangerous, and disgraceful. Drastic measures are taken to insure the safety and health of our bodies. Why should there not be more anxiety as to the safety and health of our minds and hearts, so manifestly and mightily imperilled by the gigantic temptations clustering around strong drink?"

Addresses were made by Bishop Courtney of Nova Scotia, who defended the dual work of the Society, and Miss Esther Warner Kelly, who spoke of the Lighthouse Club which was established a dozen years ago in Philadelphia. Reports were made of the various lines of work maintained by the Society, including the Squirrel Inn, the Lunch Wagons, the Shelter for Longshoremen, and the Coffee Wagons. It was reported that especial commendation has come to the society from the Fire and Street Cleaning Departments of New York, because of the service rendered by the coffee wagons at fires and during the cleaning of the streets after recent severe snow storms. The Rev. Dr. Anstice and Mr. F. B. Hyde were elected to membership on the executive committee of the Society, and the Rev. Dr. J. W. Hegeman was retired because of removal from the vicinity of New York. During the meeting Mr. Robert Graham, secretary of the Society, advanced an argument in favor of an high excise license. Mr. Graham stated that \$1,454,119,853 was spent in the United States last year for liquor. The effect of a high license in New York State had been the reduction of the number of saloons from 33,437 in 1896, to 26,436 in 1902. In the City of New York the reduction in the same period had been nearly three thousand. The income of the state from liquor licenses has increased from \$1,736,915 in 1896 to almost Eight Millions in the year just closed.

The Mission Church of the Holy Cross, Kingston, N. Y., celebrates, on St. Paul's day, January 25th, the twelfth anniversary of its dedication, its present rector, the Rev. Charles Mercer Hall, having been pastor since March, 1894. Surrounded by factories and warehouses, in the center of the old colonial city with its constantly growing population; adjacent to the railroad station, the city hall, the public library, and the site of the new postoffice, it occupies a valuable and unique position—the real hub of the city. Since its erection it has been a stronghold of the Catholic Faith, which is both taught and practiced. The daily Eucharist has been maintained for almost ten years, and the sung Mass has been, for the same period, the chief service every Lord's Day. The Sisterhood of the Holy

Nativity have had two or three sisters residing in the hired mission house for nearly eight winters, and are tireless in their labors for the people of the parish and community at large. The Catechism, and adaptation of the Dupanloup system, has been in successful use for some time. The church building was doubled in size in 1896. A parish house was erected in 1899 and is a scene of constant activity. Five hundred and twenty-four persons have been baptized and 342 confirmed. The sum of \$59,132.46 had been raised up to the close of the last convention year, a new organ having been placed and paid for during the past two years. It is essentially a people's church—a parish without any rich folk, and having a vestry composed of the Chief Judge of the State, the County Judge, an ex-Mayor, a printer, a physician, a mechanic, the assistant treasurer of a savings bank, two other lawyers, and two business men. The red-letter days in this parish, besides the greater festivals, are Candlemas and Palm Sunday.

The fifth annual dinner of the men of St. Andrew's Church, Yonkers, was held in the parish house on Wednesday evening of last week. The occasion marked the tenth anniversary of the parish and of the rectorate of the Rev. James E. Freeman, and almost three hundred men were present. Most of the ministers of Yonkers were present, as were many leading men of the city. In the course of the evening a gold watch was presented to the rector by the men of the parish. Addresses were made by Professor Jackson of Columbia University, who told the history of the parish; the Rev. Dr. Lyman Abbott, former pastor of Plymouth Church, Brooklyn, the Hon. James M. Hunt, the Rev. Dr. Charles E. Allison, the Rev. Dr. Lindsay Parker of Brooklyn, and the Rev. Henry R. Freeman of St. John's Church, Troy. Mr. Freeman is a brother of the St. Andrew's rector. Dr. Abbott spoke on "The Religion of To-day," and said that the surprising thing was not that so few people go to church services to-day but that so many go. He said that the recent canvass of church attendance in New York showed that practically half of the adult population of the city attended services. Dr. Abbott argued that this showed the innate religious tendency of the people; he said, "man is incurably religious." People feel a sense of wrong, of weakness, and they go to church to get strength and relief. He said that the attitude of church-going governed the benefit received. "If we merely go to criticise the music or the forms of worship, we shall not get religion. The minister is not engaged for the purpose of supplying religion to a community; but the Church is an organized body of men and women which is to furnish religion to the community. We want religion in the Church—not theology, not prayers. I congratulate you that you belong to a religious church. There are many churches which are not religious." The name of Mrs. W. F. Cochran, whose generosity made the present work of the parish possible, was often heard during the evening. Mr. Freeman referred to her in a short address, and at his suggestion a rising vote of thanks was extended and sent to her.

The congregation of Christ Church, New Brighton, Staten Island, worshipped for the first time in its new church building,



CHRIST CHURCH, NEW BRIGHTON.

which has been erecting for the past ten months, last Sunday morning. There was an Early Celebration by the rector, the Rev. Frank Warfield Crowder, who also preached at the eleven o'clock service. The preacher at the evening service was the Rev. Dr. W. M. Grosvenor, rector of the Church of the Incarnation, New York.

The building opened last Sunday represents a year and a

half of earnest money-raising effort on the part of the congregation. Starting with an old building fund of \$7,000, there has been erected a structure costing \$60,000, on which there is but a little over \$10,000 in indebtedness. The site for the church is an ideal one. It was that occupied by the old church, a frame structure, for over fifty years. Built of Holmesburg granite, soft gray in color, the stone both within and without the structure presents a most pleasing aspect. It is a typical English parish church construction; perpendicular Gothic style; with a large central tower, thirty-three feet square. In a nave 117 feet in length and in ample transepts the church will seat over 500. A small morning chapel at the left of the chancel is approached by an independent porch. Where there is woodwork it is of dark oak. The tower is the gift of Mrs. Louis F. Hoyt, in memory of her husband. The morning chapel is also in memory of parishioners. A large three manual organ has been installed.

Christ parish was founded in 1849. Its first rector was the Rev. Pierre Paris Irving, a nephew of Washington Irving, who occupied the rectorate twenty-five years. The next rector was the Rev. Dr. George Johnson, now *rector emeritus*, who served for twenty-seven years. Dr. Johnson is Archdeacon of Richmond. The Rev. Mr. Crowder came to Christ parish three years ago and under him it has advanced materially.



REV. F. W. CROWDER.

In the afternoon of Tuesday a conference was held at Sherry's, Bishop Potter presiding, on the subject, "How can we Meet our Missionary Apportionment?" Addresses were made by the Rev. Dr. Arthur S. Lloyd and Mr. John W. Wood, and there was a general discussion. In the evening, at St.

Thomas' Church, there was a public meeting having for its topic, "The Church and the World." Addresses were made by Mr. Talcott Williams, Bishop Coadjutor Greer, and others.

DEATH OF THE BISHOP OF KENTUCKY.

THE Bishop of Kentucky, the Rt. Rev. Thomas Underwood Dudley, died suddenly on Friday of last week in New York City at the late residence of his wife's mother, Mrs. Elizabeth W. Aldrich, who had died a few days previous. Bishop Dudley had been called to New York because of the illness of Mrs. Aldrich, and although he had not been in good health for some time, he had kept actively at work. Friends who saw him early in last week did not notice any signs of illness, and his sudden death comes as a shock to all who knew him. The Bishop had remained in New York, after the funeral of Mrs. Aldrich, in order to be present at the consecration of the Rev. Dr. Greer. He was conversing with members of his family Friday afternoon, when he suddenly showed signs of illness and died before medical aid could be summoned. The cause of his death is stated by physicians as heart failure.

Bishop Dudley was born in Richmond, Virginia, in 1837. He was educated at the University of Virginia and was graduated from that institution in 1858. He became professor of Latin and Greek in the University, but at the outbreak of the Civil War he joined the Confederate Army, rising to the rank of Major. At the close of the war he decided to study for Holy Orders and entered Virginia Theological Seminary. He was ordered deacon in the chapel of the Seminary in June, 1867, by Bishop Johns, and went to Emmanuel Church, Harrisburg, Va. In June of 1868 he was advanced to the priesthood, becoming assistant at Christ Church, Baltimore. He succeeded to the rectorate of this parish in January, 1869, on the death of the Rev. Henry A. Wise, Jr., remaining rector until, in January, 1875, he was consecrated assistant Bishop of Kentucky. He became Bishop of Kentucky in 1884, on the death of the venerable Bishop Smith. Bishop Dudley was especially known throughout the Church and the country because of his efforts in behalf of the colored people. He had a devoted missionary spirit, and the Morton Church Home, the House of Innocents, and the diocesan school for boys are among the results of his missionary work in his Diocese. At the last General Conven-

tion Bishop Dudley was chosen chairman of the House of Bishops and held that office at the time of his death. He was the author of a number of books of lectures and sermons. His wife and six daughters and three sons survive him.

THE CONSECRATION OF THE REV. DR. GREER, AS BISHOP COADJUTOR OF NEW YORK.

NEW YORK, Tuesday, January 26, 1904.

THE exceedingly simple services attending the consecration of the Rev. Dr. David Hummel Greer as Bishop Coadjutor of the Diocese of New York, held to-day in St. Bartholomew's Church, were touched with a note of sadness because of the sudden death last week of Bishop Dudley, who was to have been one of the consecrating Bishops. Many expressions of sorrow were heard from Bishops, priests, and laity, all being at one in their opinion as to the loss sustained by the Church in Bishop Dudley's death. His place as co-consecrator was taken by the Bishop of Pennsylvania.

The Bishop Coadjutor-elect, his family, a number of friends, and a few clergymen were present at the early celebration of the Holy Eucharist in St. Bartholomew's Church this morning. The hour of the service of consecration was eleven, but for several hours before that time the entrances to the church were crowded by those eager to gain admittance. Some had tickets of admission, but many did not, and the latter had to be excluded in order that members of the parish and others having the first right of admission might find places. The doors were opened at about ten o'clock and the church was almost immediately filled.

The procession entered from the vestry and marched around the church, the choir singing hymn 523 as processional. The order of procession was as follows: The choir; lay deputies to the General Convention; lay members of the Standing Committee; St. Bartholomew's vestry; lay trustees of the Cathedral of St. John the Divine; the deacons; clergy from without the Diocese; clergy of the Diocese in the order of seniority; the clerical deputies to the General Convention; clerical members of the Standing Committee; the Rev. Drs. Samuel Hart and George F. Nelson; the Bishop-elect and his attending presbyters, and Bishop Potter, representing the Presiding Bishop. The choir and twenty-one Bishops (viz., Potter, Doane, Whitaker, Leonard, Mackay-Smith, Worthington, Whitehead, Scarborough, Brewster, Olmsted of Central New York, Hare, McVickar, Wells, Vinton, Brown, White, Walker, Talbot, Burgess, Lines, and Courtney), and the officiating clergy, numbering about three hundred and twenty-five, took their places in the chancel. The laymen in the procession were given front seats in the nave, with the clergy in vestments behind them along the center aisle.

The Eucharistic office to the Epistle for the day was taken by the Bishop of New York. The Epistle was read by Bishop Burgess of Long Island and the Bishop of South Dakota was the gospeler. The simplicity of the service is indicated by the facts that the Creed was read and the *Te Deum* omitted. Bishop Doane preached a masterly sermon, the following being a condensation:

"THE SHEPHERD AND BISHOP OF YOUR SOULS."—I. ST. PETER XI. 25.

Not the least wonderful, not the least merciful, not the least helpful of the aspects of the Incarnation of our Lord is the completeness of the contact of the God-head with humanity. He was made man, not "by conversion of the God-head into flesh, but by taking of the manhood into God." He tabernacled in us, all of us, entire humanity. "We have learned and declared," Justin Martyr said, "that Christ the first-begotten Son of God is the Logos, of which the whole human race has a share." Passing through every stage, from His miraculous conception by the Holy Ghost in the womb of the Ever-Virgin Mary, He touched babyhood and boyhood and manhood and a sort of premature old age (they took Him for fifty years old when He was barely thirty); He touched also toils and temptations, bereavement and pain, city and country, inland people and the sea-faring men, doctors and lawyers, scribes and Pharisees, rich men and poor men, the quick and the dead. So comprehensive was the God-manhood of Jesus Christ.

It is to our infinite comfort to add, and it seems a fitting subject of thought and of thankfulness in to-day's services, that He was chosen to assume, or to accept from inspired language, not only the religious acts and ordinances, comparable certainly to our most sacred institutions, Baptism, Confirmation in the twelve-year-old presentation in the Temple, the Holy Eucharist on the night of its institution and perhaps at Emmaus—not only these, but also all the varied phases and functions of the three-fold Christian ministry the diaconate, as He came to minister; the priesthood, as He only

is the priest in our sacerdotal offices; and now here, in the Church's accepted description of its highest office (intolerable and impossible except as He makes it and fills it with Himself) the Shepherd and Bishop of our souls. It is the fullest definition of the office; the overership and the pastorate of souls.

There are of course the more official, external, and, to a degree, material functions, involving labor and time and travel, of vital value because of the gifts conveyed through them, and of intense happiness in the personal relations they establish between us and our people. And there is the hard and high responsibility of rule in the maintenance of order and the ministry of discipline. They are part of the overership and part of the shepherding. What is within them and what is beside them is the cure of souls.

I shall not be misunderstood as undervaluing the relation of any minister of Jesus Christ, in high or low degree, to the physical and social and civic interests of man. The Church is not an esoteric, self-centered, spiritual entity, musing about mysteries and walled in by dogmas; she is the yeast of the world, to be stirred into all the three measures of humanity, spiritual, intellectual, physical. She is its salt to save it from corruption, and its lamp to delve into its deepest mines and penetrate its darkest recesses of suffering and sin. She is not our Master's Body, if she does not bring the virtue of His Body to leper and outcast and sinner; and she is not using the grace of His headship of her, if she is not in the thick of the intellectual activities in the age in which she is. And it must be through her that His hands take healing in Christian hospitals, and help in the houses of mercy, and hope to the prisoner, and clothing to the naked, and food to the hungry. Through her it is still possible that the feet which trod the streets and lanes, the fields and mountain-tops of the Holy Land are still set to seek, until they find those who, in whatever way of straying, at whatever distance of wandering, are lost.

But her mission in the world is the cure of souls. Her use of all this other ministry is as the Master's was, who lifted the paralytic from his physical bondage to show that "the Son of Man had power on earth to forgive sins"; and who fed the multitude in the wilderness that He might teach them by that enacted parable that He was the Bread of Life. The aim and purpose of all this service in its varied forms is the overership and the shepherding of souls, and only as we have this in mind can we be ready when the Chief Shepherd shall appear, to give account for our care of our portion of His flock.

The Bishop then took up the three notes of a faithful pastorage of souls from our Lord's own description, "I know my sheep and am known of mine," "I lay down my life for the sheep," "Other sheep I have, which are not of this fold, they also I must bring," and ended so.

"There is no missionary in the Christian world, in farthest foreign places or remotest region of the earth, in whom the presence of this note of shepherding has been more dominant than in the person and the priesthood of my dear and reverend brother on whom our hands are to be laid to-day. St. Bartholomew's parish might well have claimed exemption from the payments of contributions to our general mission work, instead of standing in the forefront of its supporters. With a persistent ingenuity which has invented avenues for the discharge of a most catholic service, not only in various devices, but in divers directions, the workers in this parish and their leader have ministered to Swedes and Chinese and Germans, to Armenians, Persians, Syrians, and Turks, to the richest and the poorest, to the sick in body and the sick in soul, seeking to bring those who were strangers and foreigners to be fellow citizens with the saints and the household of God." And the hand which has been upon the lever of this manifold machinery, of savings bank, and loan association and hospital, and lecture bureau and mission chapel, of club and kindergarten and Holiday House and industrial school, has been held so close in the hand of God that, like the vision in Ezekiel's prophecy, "the spirit of the living creature has been in the wheels." No one can doubt that the call to the higher, but hardly the larger service of the episcopate, will find in the new Bishop, whose parish has been a Diocese in both the foreign and domestic fields, the same constraining sense of necessity to bring still more of those other sheep, Christ's sheep they are, bought, although not yet brought into that flock which God purchased with His own blood. Splendid the thought, not of dignity and honor and high office, but of more consecration, more compulsion, even, than before, to become shepherd and bishop of more souls. Words cannot express, because the mind cannot conceive the magnificent outlook of service and the magnificent accomplishment of service in this great cosmopolitan city. Itself a Diocese larger in number of clergy and communicants than a good many other Dioceses of the Church put together; commanding, in kaleidoscopic combination, all the nations of the earth; central, commercially, financially, ecclesiastically; a focal point of the American Church which has advanced during the years of Bishop Potter's episcopate to a prominence of power more than indicated, really expressed, by the fact that at either end of its great artery of movement ring out the bells and stand the overshadowing spires of two of its great parishes; surely this presents to the inspired imagination, to the eager ambition for service, such an opportunity as certainly no other field of work in the American Church possesses.

You will forgive me, my dear brother, if aught that I have said of you appear unseemly. I am but speaking for the Bishop, for the Diocese, for this great parish, and speaking with due restraint because I am speaking in your presence, and in your Master's and mine. For the rest, all that I have spoken has been for you, as expressing what I know to be the sacred purpose and the secret power of all your ministry. Coming into this great Diocese with its complete organization to lift the burden, in part, of an administration which is distinguished for its wisdom, its ability and its power throughout the American Church, there is no sign lacking of promise or of possibility in the future to which God beckons you to-day. To you, I have but this to say, that with a sense of intense satisfaction I bid you welcome to-day out of the closeness of the true love and sympathy which has held me to you now for many years, into the brotherhood of the episcopate, with the personal tie made stronger and the bond still closer in the blessed burden of our common office.

At the beginning of the service the Rev. Dr. Greer, clad in the rochet, took his seat at the foot of the chancel, attended by the presbyters, the Rev. Drs. Morgan Dix and William R. Huntington. When Bishop Doane addressed him at the close of the sermon, Dr. Greer and the presbyters stood. A chair was then placed just inside the altar rail, Bishop Potter taking his place upon it. He was addressed by the presenting Bishops, Leonard of Ohio and Coadjutor Mackay-Smith of Pennsylvania. The mandate of the Presiding Bishop was read by Bishop Worthington of Nebraska, and the Rev. Dr. Thomas R. Harris, secretary of the Diocese of New York, read the certificate of election. Mr. George Zabriskie read the testimonial from the Diocesan Convention, the Rev. Dr. J. Lewis Parks that from the Standing Committee, and the Rev. Dr. Samuel Hart that from the House of Bishops.

Bishop-elect Greer then made the promise of conformity to the doctrine, discipline, and worship of the Church, after which Bishop McVicar of Rhode Island led in the Litany. At its conclusion Dr. Greer retired to the vestry room with his attending presbyters to be fully robed. During his absence the choir sang an anthem, and on his return the *Veni Creator Spiritus* was sung. After prayers the act of consecration occurred, co-consecrators with Bishop Potter being Bishop Doane of Albany and Bishop Whittaker of Pennsylvania. The presenting Bishops assisted in the laying on of hands. Besides those already named, Bishops Welles, Lines, Brown, Courtney, Brewster, White, and others were present at the service.

THE CONSECRATION OF THE REV. M. EDWARD FAWCETT, Ph.D., AS BISHOP OF QUINCY.

IN SPITE of the very disagreeable weather the Church of St. Bartholomew was filled to overflowing on the occasion of the consecration of the rector, the Rev. M. Edward Fawcett, Ph.D., to be the third Bishop of Quincy. The Holy Eucharist was celebrated in the chapel at 7:00 and 8:00, and Morning Prayer said at 9:00 o'clock. At 10:30 the choir and clergy entered the church, singing hymn 311, "Ancient of Days." There were over sixty men and boys in the choir, and eighty priests in line, including the clergy of the Diocese of Chicago in the order of their Ordination, the visiting clergy, the clerical members of the Standing Committee of the Diocese of Quincy, and the Deputy Registrar. During the singing of the Introit, Psalm cxx., *Laitatus sum*, the second procession entered the church, the masters of ceremonies, the attending presbyters, the Bishop-elect, the Bishops in the order of their consecration, the presenting Bishops, the preacher, the co-consecrators, the Presiding Bishop.

The musical part of the service, rendered by the choir under the direction of Mr. Charles M. Kirk, assisted by a quintette, deserves special mention for its excellence. The sermon was preached by the Rt. Rev. the Bishop of Fond du Lac, from the text Isaiah xxi. 11, 12: "Watchman, what of the night? Watchman, what of the night?" The watchman said, "The morning cometh, and also the night." In the midst of the conflict and turmoil which form so much a part of this world's history, there is only one answer to the text, and that is, "Calvary," the only solution to the conflict is the love of Christ. In the Church there may be differences, divisions, one expresses the objective, the other the subjective side of religion, but both are parts of one great whole as the waves are divided but are all part of the great sea. The needs of the Church are for better development along several lines, there is need for greater enthusiasm in the spread of the Gospel, in missionary activity. There is need for better discipline, a realization of the meaning of the

[Continued on Page 451.]

District Missionary Convocation at Kansas City.

THE TEMPERATE SPIRIT OF THE CONFERENCE.

THE simplicity of the organism, the flexibility of its methods, the earnestness and enthusiasm of Bishops, clergy, and laity, ay, of the children, too, demonstrated frequently that mighty forces reside in the Church, the Body of Christ; and that these district conferences bring to the surface a full equivalent for all the talents and sympathy expended on them.

The expressed sentiments of those who came to this Conference, reinforced by the local parishes and the coöperation of the Woman's Auxiliary of Grace parish, the helpfulness of Sunday School superintendents and teachers, preparing for the great children's day on Sunday, the 17th, all clustered around this great thought as an impulse toward unified action: The missionary forces here gathered must give new inspiration to all the parishes, missions, and to individuals in them, and through them reach the whole Church population in this vast district.

The official title which has been adopted leaves other familiar terms and designations to those functions commonly associated with them, such as Convocation, Convention, Council, and perhaps others, giving us the less frequently used word, "Conference," which includes worship and instruction as fundamentals. No legislation, little formal business, more active presentation of current needs, and most abundant devotion in the forms of prayer and praise, with the divine order of the Holy Communion as of supreme importance in the development of the true missionary spirit.

FRIDAY, 3 P. M.

"Work Among Different Peoples." (1) Swedish Work, the Rev. J. N. Alfvegren; (2) Indian Work, the Rev. E. Ashley; (3) Colored Work, the Rev. Thos. G. Harper.

These varied phases of one common cause were presented by speakers whose experience made their utterances very strong and forceful, each in his own sphere. Crowded, as they of necessity were, into one hour's discussion, gave but little opportunity for more than a bird's-eye view of one branch of the subject, as viewed from the focussed points of the several speakers.

The REV. MR. ALFVEGREN came to this country in mature years, and although he asked clemency for supposed feebleness in his English diction, no one could possibly misunderstand the thought, nor could they doubt the sincerity of the Churchmanship of the Swedish congregations and missions attached to our Church; the piety, devotion, and loyalty of all these scattered workers in the various Dioceses concerned.

The speaker gave a brief resumé of Swedish history as stamping its theology with the marks of each century, and as such it was Evangelical, Catholic, but not Roman or Lutheran. Perhaps not in so many words, but surely in harmony with the above statement, the speaker set forth the commendations made by Swedish Bishops, asking their people to look to the Church in the United States for spiritual ministrations. Most emphatically did he state: "All Swedish immigrants have been duly baptized in the Name of the Blessed Trinity; those mature in years have been confirmed."

The development of Suffragan Bishops was briefly alluded to, only as it had recently been the topic of discussion in recent missionary conferences.

Surely his plea for closer relations among those who worship in the Swedish language, and by such associations mold the people of their language, using the traditions of their native land, whenever and wherever they are not a hindrance to the growth, spirituality, and stability of the Catholic and Apostolic Church. So mote it be!

THE INDIAN WORK.

The REV. MR. ASHLEY has grown in knowledge and experience as his work has progressed in the field to which he has been assigned. Dean Ashley gave a plain, unvarnished account of travels, services, results, and somewhat of processes.

With Indian priests, deacons, catechists, and helpers, earnest and devoted men, women, and children, a score of chapels, schools, Christian homes, and a faith in Christ and His Church, that leads them to make sacrifices for the sake of the Gospel of our Blessed Lord, and humble dependence upon the guidance of the Holy Spirit, these natives of our land are the precious fruits of the missionary work of our Church. Parts of our Book of Common Prayer and Hymnal, with hymns composed by the native clergy form the nucleus of all their worship. Even our familiar hymn-tunes awake the same worshipful response as with the white race. The Indians give themselves and the best endeavors of their lives. They become effective speakers, and good preachers of the Word of Life.

WORK AMONG COLORED PEOPLE.

The REV. THOMAS G. HARPER, missionary at St. Augustine's chapel, Kansas City, Mo., is a graduate of Oxford. His travels have been extensive, as he has been twice around the world, three times through the British Empire, besides many other lesser journeys of no mean importance. On an embassy to India he accomplished his

mission with credit. The time (twenty minutes) was recognized as altogether too brief, and by a unanimous vote was extended. He dwelt upon the facts of history as showing the attitude of successful conquest and the peoples conquered. Until recent developments brought the issue to Christian consciousness, the subdued were given no part in the corporate economy of the dominant people, nor did it accord them the fulness of privilege which made them representatives of their own people in the new relations thus established.

In the American Church there are sixty-five priests giving their lives and best talents in the work of the Gospel Ministry. And perhaps the most important point made by the speaker was that of better preparation for the priesthood by candidates of the African American race. Instead, he urged, of following the line of least resistance, as has been only too often, place the standard of admission so high that the effort to reach the goal will produce every quality needed in the ministry. Tact, scholarship, faith, earnestness, zeal, a reverence for that holy calling, and a fitness to minister in the Church of God.

To all this all Churchmen must agree as fundamental to safe and satisfactory growth among our colored missions, and for the opening of a wider door to greater opportunities.

SATURDAY, 10 A. M.

Resolutions of thanks were passed for the work done by Bishop Atwill, Dean Davis, and the rector of Grace parish, the Rev. Mr. Foster. The boys who had done well their parts as pages at the Conference were remembered in the form of a collection raised, eight dollars in all. Three of the pages saw the opportunity to express their interest in missions, and with no other impulse to do their duty as instructed in Grace Sunday School, no one suggesting their conduct, but gratefully the trio returned to Bishop Tuttle an envelope containing three dollars for general missions. At least one of the three told his clergyman that he would give the remaining dollar along with those who made offerings in his own parish, St. George's. Spontaneously came the utterance, "The boys did nobly for a good cause."

An incident of the Conference, digressing a moment, was the emphasis which Mr. Clement Chase, a delegate from Omaha, placed upon the need of rousing the laity to the splendid opportunities to be given them at the second Annual Conference next January.

The Secretary at another time explained the mishap as to the tardiness of sending notices to the clerical and lay delegates which had been appointed for Iowa. The mislaying of the list, in some unknown way, had delayed his mailing notices until the day preceding the Conference.

However, late in the session, the Bishop of Iowa came, and the Rev. John Caldwell, of Farley, Iowa, being present as visitor, was, by unanimous vote, accorded the privileges of the floor.

10:30 A. M.

The Bishop of Salina was chairman of the morning conference. After the hymn and collects, he introduced the theme of the forenoon: "How to Reach the People."

Speakers:—(1) Scattered Populations, the Bishop of Laramie; (2) Our Relations to Other Religious Bodies, the Rev. C. E. Haupt; (3) The Prayer Book as a Missionary, the Bishop of Kansas.

BISHOP GRISWOLD tersely stated the important truth, one which should never be forgotten, or covered over with any gloss whatever, the Duty of the Church to Reach All the People. Why? Socially, spiritually, for the Lord's sake, and for their own sake, are these combined elements found by true Christian character and civilization. The sense of the aristocratic—for its own ends—should pass away, and the Church as with one voice should appeal to all of the people in the whole country. "To be God-centered—not man-centered—was the solution of all problems of Christianity."

SCATTERED PEOPLES.

BISHOP GRAVES, out of the abundance of his experience of fourteen years in his appointed Missionary District, told the simple, but interesting, story of reaching the sparse populations of western Nebraska and eastern Wyoming. He said that others had done as much and more. Mistakes had been made in starting missions only where great hopefulness existed that self-supporting parishes would result. Such had been reasoning of many in the past. He could not, even now, designate any such parishes. The whole ground covering about 300,000 square miles, with a population of 50,000, or six to the square mile, was still a frontier mission field. No increase on the whole during these years in the number of inhabitants. More than a thousand of the confirmed and communicant list had gone to other parts, there, he believed, to do some work for the Church. Without manufactories, depending largely on ranches for a living, the scattered towns were small, ranging from six to ten thousand in population.

One or two general stores supplied, usually, each hamlet or town, with all things needed in the way of merchandise. Some

places of 1,500 people had no mechanics. He had acted as messenger in carrying shoes to be mended to a point thirty-five miles away, for want of a shoemaker.

We must reach our own people, a few here and there, but largely the work was truly missionary, the bringing into the Church those who had known nothing of her teachings until the Bishop or other clergymen had preached to them the Gospel as this Church had received it.

He spread out the men until one missionary had eighteen places when the work was divided. This missionary had presented as many for Confirmation as had the clergy of Trinity Cathedral, Omaha, surrounded as the latter were by a large city population. Along the Elkhorn Railroad, for 300 miles, the work was progressing, and thousands were learning the story of the Cross, to worship, and to give for the cause of Christ.

OUR RELATIONS TO OTHER RELIGIOUS BODIES.

Archdeacon Haupt of Minnesota, at the beginning of his address, alluded to the fact that the hour was under Minneapolis men, Bishop Graves, Bishop Millspaugh, and the speaker.

True Christian courtesy, he said, was the primal element of true gentlemanliness; and this virtue should give tone to every approach of Bishop, priest, or laity, when dealing with the multiplied forms of Christian activity around us. Kindly and considerate regard for those to be reached should characterize our dealings with them.

THE BOOK OF COMMON PRAYER.

Bishop Millspaugh gave a brief and hurried sketch of the origin of the Prayer Book, referring to the liturgies of Jerusalem, Antioch, Ephesus, Rome, Gaul, etc. He then called upon the Rev. Mr. Ritchey of Wichita, Kansas, who was accorded the full time for his address, not deducting that occupied by Bishop Millspaugh.

Mr. Ritchey related in simple, yet eloquent words, his early study of the Prayer Book; of courteous assistance in finding the places during service; of receiving the book as a gift; of his being guided by a faithful priest to understand its place in worship; and of the uses he made of this wonderful book in drawing strangers into the Church of God. He emphasized the richness of this treasury of devotions as received from the past, and the important element the personality of the minister was in rendering that same service of worship in the present.

DISCUSSION.

The Rev. J. H. Houghton told of one of his plans in training the children to find the places, and to take part in the services. The Three Hours on Good Friday seemed to him to be the most potential form in which strangers might be drawn to our liturgical worship; and the use of the Litany, as the earliest in which he took an intelligent part.

Bishop Brewer referred to the great age to which many of our Bishops have lived, and the intense vigor of their lives. They were not seeking an easy time.

The Rev. Dr. Henry emphasized the subject of prayer as a means, and "Christ for all the world."

Bishop Griswold summed up the theme in two words—a life according to the Law of Love, and the Law of Loyalty, as taught by Christ.

Dean Davis announced the objects and plans of the Prayer League. It might be here stated, that each day at the stroke of twelve, the Conference offered prayers for Missions.

3 P. M.

THE AWAKENING OF MISSIONARY INTEREST.

Bishop Morrison of Iowa having arrived, acted as chairman for the afternoon. He confessed his lack of full impulse of missionary interest until he entered upon his episcopate; but henceforth it demanded his utmost for the cause of Christ, which must be more vitally missionary in character and scope.

- (1) Missions and Literature, the Rev. C. A. Weed.
- (2) Missions and Money, the Bishop of Salina.
- (3) Missions and Prayer, the Rev. Dr. Lloyd.

The Rev. Mr. Weed presented as fundamental that three books should be placed in the hands of all who would use them, and that the right use of them by all would quicken and deepen the truest Missionary Interest: the Bible, the Prayer Book, and the Church Hymnal.

Pen and press should be drawn into service, proper use should be made of the secular press in announcing themes, services, the work of the Church and the success of those who labor for Christ and humanity.

The Spirit of Missions and other Church periodicals should be found in our homes; books setting forth clearly the teachings of the Church should be in libraries, public and private; tracts carefully distributed as well as placed in the vestibules of our churches.

CHURCH AND MONEY.

Bishop Griswold insisted that in treating of this topic, the Church and Money as related to Missionary work, sordidness was foreign to the spirit or teachings of the Church. He tersely presented the principles, methods, and uses of the money question. Men and money should be apportioned according to the great need of each in the field. The best men for work, a liberal use of money, but no waste or extravagance in its disposal.

Only the services of Sunday remained, but the three days in Conference were days of encouragement.

The oft-repeated cry, started by Bishop Brewer, will yet be realized: A Million for Missions. Several expressed the great satisfaction that in this gathering they had received more help, had seen more to encourage them; and realized the power of united Conference more than even in the Missionary Councils of the Church.

Kansas City and suburbs will evidence good results in offerings to Missions, in renewed activities, and in the greater spirituality of those who gave time and thought to this initial Conference of the Sixth District.

SUNDAY, JANUARY 17.

In all the parishes the early celebration of the Holy Communion found earnest, faithful, devout soldiers of the Cross, humble recipients of the Sacramental Food.

IN KANSAS CITY, KANSAS.

At St. Paul's Church, the efficient and devoted missionary; the Rev. A. B. Clark, of Rosebud Agency, South Dakota, addressed first the Sunday School. He told of the schools in which the Sioux Indian children were taught the language of the white people, and where they are trained in the methods of our great American Church and its people. They are accepting the truth as it is in Christ Jesus, are being made "Members of Christ, the children of God, and inheritors of the Kingdom of Heaven," as in our parishes and missions for the whites; the children are brought into the Ark of Safety, the Fold of Christ, unto the Shepherd and Bishop of all who receive Him.

After Morning Prayer at eleven, Mr. Clark preached a sermon on "Indian Missions." Thirty years of earnest, devoted service, on the part of Bishop Hare, and his faithful co-workers, priests, deacons, catechists, helpers, and communicants, has been effective in teaching a large number of Sioux Indians the Christian Faith.

Wild and unkempt savages have become trustworthy and trusted, faithful men and women, honored of all men, and a blessing to their race. The ministrations of the native clergy are bringing forth fruit to the glory of God, and "peace on earth to men good will."

Later, the Rev. Mr. Clark told the writer of the helpfulness of the Indian women and children, whose handwork has produced, wherever exhibited, as Mr. Clark has done for them at councils, conventions, and elsewhere, a profound impression of the taste and skill of the instructors and of the Indians themselves. In many instances it brought good returns on the investment, thus aiding the missionary field.

In St. Peter's Church, Kansas City, Kansas, Morning Prayer was said at eleven, by the rector, the Rev. Mr. Botting. There was a large congregation present, and the responses were earnest and hearty.

The Bishop of Colorado preached, taking for his text, Psalm xxvi. 8.

TRINITY CHURCH, KANSAS CITY, MO.

The Rev. Robert Talbot, rector, and his congregation, especially the choir, missed very much the use of the pipe organ during the service. Through a mishap the water-motor would not work until near the conclusion of the service, just in time for the anthem so carefully prepared. The congregation was large, and the interest in the occasion, as a missionary day, was profound. Bishop Graves, of Laramie, took for his text those searching questions of St. Paul, in the tenth chapter of his epistle to the Romans: How shall they hear without a preacher? How shall they preach except they be sent?

CHILDREN'S UNITED SERVICE.

About five hundred members of the Sunday Schools of the city, and its neighbor of the same name, under the leadership of superintendents and teachers, followed the vested choir of Trinity parish, singing the grand processional, hymn 520. The body of the church had been reserved for the children, the transepts and west nave being occupied by children of larger growth and maturer years.

From the first note until the last word, intensity of interest pervaded the large congregation of about eight hundred people.

In the absence of Bishop Coadjutor Williams of Nebraska, the Bishop of Iowa, the Rt. Rev. T. N. Morrison, D.D., acted as chairman. After the Creed, versicles, and collects, the order of addresses was outlined briefly by Bishop Morrison.

THE HOPE OF THE CHURCH.

- (1) Children in China, the Rev. E. A. Neville.
- (2) Indian Children, the Bishop of South Dakota.
- (3) Our Own Children, the Bishop of Montana.

Mr. Neville, as urgently requested, told the story of the slaughter of the missionaries first sent to New Guinea, of which he was the only survivor, and escaping only then after spending a year as prisoner among that cannibal people. The treatment he received was tempered with an explainable sort of kindness, but through ignorance of their language, and they of his, no instruction could be given. A Dutch vessel brought him once more to civilization, thankful that for some unknown reason the cannibals would not eat him. The speaker gave some incidents of Chinese life.

INDIAN CHILDREN.

Though a veteran of many years' happy experience, the Bishop of South Dakota has a warm place in his heart for the children of

the Church, and through the young of the Red Men reaches the older Indians with the Story of the Cross.

The Bishop began with the "Crooning" song of an Indian mother, and held the attention of the children by evident interest in placing before them the story of childhood as he learned it during his long episcopate, largely spent among the Indian tribes of South Dakota.

OUR OWN CHILDREN.

Bishop Brewer, worthy of all commendation for suggesting the apportionment for missions, now kept constantly before the Church by his watchwords for greater advance, "A Million Dollars for Missions," took up the thought in a happy vein, so far as the children were concerned, by commending the example of the Sunday School of St. Mark's parish, who gave the savings by not riding in a street car, the sum of two dollars and fifty cents for Missions. Saving by not using gum, candy, etc., earning at any kind of work, such as cleaning sidewalks, filling up mite-boxes to be ready for Easter, studying and praying how to do more, and more lovingly.

The Sunday Schools of Montana had given 72 cents per member; and, if the whole Church were represented by like gifts, the aggregate would be more than \$320,000, instead of the present high-water mark at \$117,000.

Nobly has the sum given each year increased; more and more schools are falling into line. The growth of giving will bring the long-prayed-for result, "A Million for Missions." In the providence of God, may the day be hastened!

JOINT SERVICE IN GRACE CHURCH.

At eight o'clock in the evening, the choir of Grace parish, and of St. George's, with members of other vested choirs, a large number of clergy and the Bishops of Colorado, Iowa, Montana, and West Missouri, entered singing the processional hymn.

The Creed and Collects followed, after which Bishop Atwill outlined in an earnest address, the subjects to be presented. He illustrated his point by the light, force, and practical uses of the trolley on the street car as its contact with the live wires from the powerhouse and the machinery of the car made pleasurable travel a possibility. Other forces might move the car on the track, but without light or cheer to the occupants of the car. In the Church we need the moving force of God's grace, spiritual contact with Christ as He ministers to us through the Holy Spirit; love drawing us on to do for the Blessed Master the work of Missions which He has given us to do. The mainspring of our actions, is the faith that sustains the Christian's hope, and carries out the world-wide commission.

THE TRUE SPRING OF MISSIONARY EFFORT.

The Bishop of Colorado took the antecedent necessity for the Incarnation as the vantage ground of the Christian's philosophy when confronted by the testing problems of missionary endeavor.

The perishing world needed a Saviour, one mighty to save; but the Incarnation grew not primarily out of this. The Divine Nature made possible the immanence through the Incarnation. The preacher referred to the words of Origen, who taught the Eternal Generation of Christ, not as an act but as a *process*, and from this pre-existing relation in glory deduced the vital power of our relations to the Father, by the operations of the Holy Spirit who proceeded from the Father and the Son.

The work of creation was that of the Son, who still carries on His work. To know Him, to realize ourselves children of God the Father, and through the realization that we have been buried with the Son, to rise to the sublimity of our relations to Him, is to come to the fulness of the stature of manhood in Christ Jesus. Faith, Love, and Fellowship perfect the work begun in us; which work had its origin or source in the Divine Nature of Him who must become Incarnate in order to manifest Himself unto us.

That which made the Incarnation a possibility was in the Divine Nature; the need for its exercise was in humanity; the crystalizing worm, the cause of its presentation, its approach to humanity, its possibilities, its perfect adaptation to the end, its luminous Truth, and its methods, all were in the Divine Ideal.

As the babe upon its mother's breast knows consciously nothing of its relations to the mother, or of the surrounding wall, nor of environment, yet early becomes awake to new experiences, new knowledge, new love, and grows into a realization of its relations toward the mother, and finally to the race; so, we rest on the bosom of our Blessed Lord, as near to Him as ever we can be, but sometime to be awakened to clearness of thought and vision of the relations sustained in Him, and to the whole Family of His Creation.

This infinite truth, the Divine Nature antedating the Incarnation, manifesting and declaring it, is the True Spring or Source of all Missionary Effort.

The ineffable grandeur of the Divine Mission making possible the sending and being sent as Love's messengers to the human family; the sublimity of the thought that the Incarnation had its inception, spring, source, motion, processes, means, and end, wholly in the Divine; the inspiration, courage, and power of missionary efforts so related to the Divine through the Incarnation, so empowered by the Divine Energy, so moved upon by the Holy Spirit that the extension of the Incarnation is the realization of the Mission of the Church; all this is summed up simply, and finally will be consummated when the Divine Nature is manifested. The holiness of the human, when

the beatific vision is beheld with unveiled face, because the Incarnation has revealed the perfect heavenly state, toward which end all missions tend, and for which glory they are the appointed means of preparation.

FAITH IN CHRIST'S PROMISES, THE SOURCE OF MISSIONARY HOPE.

Bishop Morrison began his address by saying, "I accept the Universe." Proceeding in the line of this thought, the universe belongs to Christ. Through the entire history of mankind two conditions have ever operated: the spirit of hopefulness, to cheer, to lure on to greater efforts; and the sense of discouragement, to hamper, to deaden, if possible, the better desires, and to frustrate all movements towards reform or religious development.

It would be impossible in a brief synopsis to follow the speaker through all references made to the greater periods of discouraging crises and conditions. Each century has had its own problems, and each epoch its peculiar tendencies to yield to doubt and despondency.

All history is replete with examples that emphasize the fact of some seemingly overwhelming discouragement at every important juncture; from the time of the patriarchs, the prophets, the Apostles of our Lord, down through the Dark Ages, and the times of the Great Reformation, of the sixteenth century. Similar discouragements have existed in every century since and are not unknown in the twentieth; and the same lesson is brought home with each added illustration, and is made the testing ground for every advance in missionary endeavor.

To rise above these conditions, to rest upon the Promises of Christ, to exercise faith in our Blessed Master, to do the work He has given us to do, to trust in His Word completely: this brings light where darkness once prevailed; this gives joy, even while enduring for His sake, so that grief cannot overwhelm; this inspires a hopefulness that casts out fear, darkness, and despair; this will bring the world to the Saviour, who would have all men come to the Light. The promises of Christ are the Christian's anchorage, the guarantee of ultimate victory, the unfading jewels in the crown of rejoicing, the unfailing stay of who toil or suffer for the King's sake, the refreshment of the weary, and the pledge of blessed award when the work is done and the journey is ended: Christ ever abides with us in His promises; and this giveth Hope that cannot make ashamed.

FOREIGN MISSIONS THE CHURCH'S INSPIRATION.

With emphasis that could not be mistaken, the Bishop of Montana exclaimed: "There are no Foreign Missions." There can be no missions foreign to this Church, whether at home or abroad: simply, forcibly, and truly, only "Church Missions."

The death of a Livingstone opened up much of the Dark Continent. The zeal and energy of the pioneer, Bishop Kemper, made possible the dozen Dioceses and several Missionary Districts within the field he came to touch with his Gospel preaching and visitations.

The speaker alluded to the long eventful career of our venerable Presiding Bishop, sent as he was to a district when not a priest was to be found within its bounds. Though the limits of his field were changed, it still remained a frontier work; his endeavors were fraught with hardships, but, however, became fruitful through the blessing of God. He became a Diocesan, but still a truly missionary Bishop, within and beyond the borders of his Diocese.

Missionary Bishops and their co-laborers in all parts of the world are each fulfilling the purposes of the Divine Commission.

Bishop Rowe, of Alaska, is on his northern trip in midwinter, to preach, to seek out the miners, to comfort and to rescue, to present Christ, and to do the work of the Church in those parts. At the time of his election apathy almost shut the door, but it was opened so wide that the General Convention was moved to send this devoted man, and he is now doing a grand work for the Church of God.

Bishop Hare, who was the preacher at Grace Church, took for his text Psalm lxxii. 9: "They that dwell in the wilderness shall kneel before Him." A large congregation was visibly impressed by the earnestness and eloquence of his words.

CONCLUDING REFLECTIONS.

The clericus of Kansas City met as usual on Monday in Trinity guild room. The value of the missionary conference to the clergy, the parishes and missions, to the Diocese at large, and to the whole district were informally discussed; as also the enthusiasm of large meetings, the helpfulness of combined choirs, the able addresses and sermons, the large and generous offerings for Missions, the fact that every effort to present a given topic was excellent, many indeed masterly.

The Hope of the Church as seen in the children's service; the mingling with the people of so many Bishops, clergy, and laity from without; the manifest awakening of many hearts to pray and labor for Missions; all reflected the missionary spirit of the Conference.

Out of it all came the thought: Make up the apportionment; be ready for advance all along the line.

The second Annual Conference of the Sixth Missionary District will be held in Omaha, Nebraska, January 19, 20, 21, and 22, 1905. Keep the time, place, and object clearly before the Church, so that it may be said of that, as of the recent Conference, "It was the very best, the most enthusiastic, the most successful missionary meeting I ever attended." Not one, but many, so testified of last week's Conferences.

In Whom is Vested the Ultimate Authority at Episcopal Consecrations?

III.—VESTED IN THE ECCLESIASTICAL AUTHORITY OF THE DIOCESE.

OPINION OF THE RT. REV. WM. EDWARD McLAREN, D.D., D.C.L., LL.D.,
BISHOP OF CHICAGO, MEMBER OF THE JOINT COMMISSION ON REVISION OF THE CANONS.

SINCE the final adoption of the amended Constitution in 1901, the status of the Presiding Bishop has been peculiar. By the amended Article I. of the Constitution, he is styled "the Presiding Bishop of the Church"; presumably the Protestant Episcopal Church. But when we turn to the Canons, we find him designated as "the Presiding Bishop of the House of Bishops" (*Vide* Title I., Canon 19, § iii. [1]). It is to be hoped that in the final revision of the Canons this terminology will be adhered to, and that the somewhat startling transformation effected in the Constitution may be put in the way of repeal; for, if the General Convention meant no more than "the Presiding Bishop of the House of Bishops," it had better call him by that name; and, if it meant more, then how much more? and why any more?

But whether we are to retrace our steps in this significant matter, or adhere to the bud of papacy which now adorns the Constitution, the Bishop who presides will be bound hand and foot by the same Constitution until (as some desire) his powers are augmented. The words of the Constitution, which are given herewith, must be taken in a thoroughly restrictive sense, because the Bishop who presides has no inherent powers as such president:

"He shall discharge such duties as may be prescribed by the Constitution and Canons of the General Convention."

He is the one Bishop selected from many for the discharge of certain specified duties. The adjective "presiding" does not elevate him to a superior rank above his peers; it simply indicates that certain duties are devolved upon him as being the senior by consecration. He is the servant of certain laws enacted by the General Convention and is not their interpreter. Interpretation without authority from the law-making power would be an ill-advised assumption. As before stated, the Bishop who presides is wholly destitute of inherent faculties, and his derived faculties are only such as have been specified and conferred by the General Convention.

This is the reason why no Standing Order of the House of Bishops has any constitutional or canonical force, so far as its presiding officer is concerned; and no legal force at all, so far as others not Bishops are concerned. The Standing Order touching episcopal consecrations passed by that House in 1892 is simply a by-law of convenience for the Bishops themselves. The General Convention, as such, does not know it. If a Presiding Bishop should ignore it entirely, he could not be held to have committed a presentable offence, because the duties it mentions, are not prescribed in the Constitution and Canons of the General Convention.

With regard to episcopal consecrations, the only canonical law of this Church which indicates the duties of the Presiding Bishop of the House of Bishops provides that he "shall take order for the consecration" of certain kinds of Bishops-elect (*Vide* Title I., Canon 19, § ii. [2] and other places).

There appears to be some confusion of mind with regard to the words: "Shall take order." Some think they invest the Presiding Bishop of the House of Bishops with plenary authority over every subsequent step in the proceeding up to the close of the office of consecration, and that he is not only the Presiding Bishop but the Master of Ceremonies. But this view has to contend with many objections, of which some may be mentioned.

1. It is not sustained either in the way of affirmation or inference by the Constitution and Canons of the General Convention.

2. To "take order" does not appertain exclusively to the Presiding Bishop, and therefore it becomes his duty only when he is specifically directed to discharge it. In the same canon 19 (§ vi. [1], and § vii. [1]), it is provided that in the case of Domestic and Foreign Missionary Bishops "they [that is, the House of Bishops] may take order for that purpose," that is, for the consecration of said Missionary Bishops. It has never been claimed that the House of Bishops in thus "taking order" had authority to pass beyond the preliminary but essential designation of persons, time, and place; and it would be as absurd as impracticable for that body to inject its wishes into every detail of the subsequent proceedings. Reasoning by analogy, then, the limitations of the House of Bishops indicate the limitations of its presiding officer.

3. The authority of the Presiding Bishop, *as such*, ceases when he has "taken order," that is, when he has issued his orders with regard to persons, time, and place. Should he name himself as one of three Bishops whose duty under the canon it is to consecrate, he will perform that duty as a Bishop and not as "the Presiding Bishop of the House of Bishops." His authority in the office is no greater

than, and his function in no wise different from, that of the first named Bishop of "any three Bishops to whom he may communicate the testimonials." If his authority is greater and his functions different, where are these indicated in "the Constitution and Canons of the General Convention"?

Should it be here pleaded that the rubrics in the Form of Ordaining or Consecrating a Bishop distinctly and repeatedly make mention of "the Presiding Bishop," it is sufficient to call attention to the fact that the rubrical Presiding Bishop is not identical with the canonical Presiding Bishop. The rubrical president is the Bishop who presides on that occasion, whether he be the Bishop canonically known as the Presiding Bishop of the House of Bishops, or another Bishop appointed to preside by the choice of the Bishops present. Thus the rubric:

"When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service."

4. There is an essential difference between taking order for a consecration and ordering a service. "Taking order" exhausts the functions of the Presiding Bishop of the House of Bishops as such. Neither he nor any other Bishop can go beyond this, unless he or the other is in his own Diocese when he consecrates, or, if in another Diocese, "unless he shall have been requested to perform episcopal acts in another Diocese or Missionary District by the Ecclesiastical Authority thereof," etc. (Constitution of General Convention, Article II., Sec. 3). Therefore, unless there shall be such a request, the details of a consecration (save in the matter of persons, time, and place which are in the hands of the Presiding Bishop of the House of Bishops), remain where the Church has placed all such details, in the hands of the Ecclesiastical Authority of the Diocese, whether that authority be its Bishop or its Standing Committee. It goes without saying, that this Ecclesiastical Authority is subject to all the rubrical provisions of the Book of Common Prayer and answerable for any breach of the same.

It would be extremely undesirable and would not make for the peace of the Church, should this new view obtain, because it would tend to create a new law of ritual as the expression of the personal views of the Presiding Bishop—a consummation devoutly to be deplored, whoever might be the senior Bishop. Certainly the General Convention would never consent to such an interpretation of Article I., Sec. 3, of the Constitution.

5. The assumption of powers greater than those which are conferred by the Constitution and Canons is not capable of being sustained by precedent. It is to be hoped that the absence of such precedent in the history of the Protestant Episcopal Church may have its influence in preventing any centralizing tendencies which may exist.

W. E. McLAREN.

OPINION OF THE HON. JOHN H. STINESS, LL.D., CHIEF JUSTICE OF RHODE ISLAND, DEPUTY TO GENERAL CONVENTION, MEMBER OF COMMITTEE ON AMENDMENTS TO THE CONSTITUTION, HOUSE OF DEPUTIES.

IN REPLYING to your courteous request for an opinion on a question of law, it will, of course, be understood that I write in no spirit of criticism of our venerable Presiding Bishop. Ever since his brave days in Utah I have been drawn to him, like other Churchmen, for his zeal, devotion, and good sense. The present matter involves only legal and official, not personal, considerations.

The question is, how far the authority of the Presiding Bishop goes in "taking order" for the consecration of a Bishop.

(1) The position of Presiding Bishop is not one that has inherent rights and duties, as the office of Bishop has, but it was assumed, in the constitution, that there would be a Presiding Bishop when the Bishops elected one. At that time he had simply the powers of a presiding officer of the House of Bishops. Other duties have been put upon him since, by constitution, canons, and votes of the House of Bishops.

The office, however, is still of delegated, and thus of limited, authority, dependent upon special legislative grant.

(2) Title I. Can. 19, § ii [2], adopted in 1883, provides that upon the election of a Bishop, "the Presiding Bishop shall take order for the consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials." This plainly points to the selection of those who are to consecrate the Bishop-elect. It says nothing more. Three Bishops must be present. It is not to be left to chance, but the Presiding Bishop may appoint. It is simply the mode of designating the con-

secrators. The Presiding Bishop may be one, or he may appoint three. Nothing more is included under the words "take order," and nothing more is to be implied, for the reason that another law governs the subsequent proceedings.

(3) The other law is the rubric at the beginning of the "Form of Ordaining," etc., which is: "When all things are duly prepared in the church and set in order . . . the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service."

This rubric is an adaptation of that in the English Prayer Book, which reads: "The Archbishop (or some other Bishop appointed)." Obviously, the Archbishop would celebrate, if present, and the clause in parentheses would apply only in case of his absence. Blunt's *Ann. Bk. Com. Prayer*, p. 567. So, in our rubric, the Presiding Bishop is named, as of right, and although the parenthesis is omitted, the similar clause is none the less parenthetical. To my mind it was intended to apply, like the English provision, only when the Presiding Bishop was not to be one of the consecrators. I think, therefore, that the Presiding Bishop has the right to be the celebrant, under the rubric, when he is present. Other rubrics in the Form use the term Presiding Bishop in reference to the one who in fact presides. Hence it follows that the "Presiding Bishop of the Church" has no more authority with reference to the consecration than the Bishop who presides.

It is urged that the term "take order" means the same as to perform the consecration, and hence that the authority of the Presiding Bishop extends all the way through. I cannot see that this is so. If the Presiding Bishop cannot designate the presiding consecrator, which the rubric, in his absence, commits to the Bishops present, it is clear that his authority as Presiding Bishop stops at the naming of the consecrators.

(4) It is urged that the word "presiding" means "guiding" or "directing," as to the service. I think this carries a definition too far. The same word is used in the constitution. Down to 1901, the senior Bishop was recognized as the Presiding Bishop. This was accepted as designating the presiding officer of the House of Bishops, and in 1901 the title was changed to the Presiding Bishop of the Church. In neither form, however, has it been understood that he had power of *direction*, either over the House of Bishops or the Church. If the title implies a power of direction, even as to ceremonials, we have more than an Archbishop, and even more than a Pope.

Hoffman in *Law of the Church*, p. 112, said even of an Archbishop or Metropolitan, found in provincial councils: "In relation to such assemblies, he was no more than the summoning and presiding officer. The Bishops in council could overrule him, and he could not dissolve a meeting without their consent."

The Presiding Bishop is not and has not been a *directing* Bishop in the councils of the Church, and I do not see how he is made such at a consecration, unless it is by implication from the word "Presiding." I think I have shown that the implication does not arise.

A Standing Order of the House of Bishops, passed in 1802, provides for many things relating to the consecration of a Bishop, without the direction of the Presiding Bishop, e.g., the place must be with consent of the Bishop of the Diocese; the Bishop-elect may designate the preacher and presenting Bishops; the senior Bishop present shall be the presiding Bishop, unless some other is assigned to such service by the Presiding Bishop, "or by the Bishops present at the consecration." As this last provision is different from the rubric, I take it to mean only that if the Presiding Bishop is present he may assign his duties to another, otherwise the Bishops present appoint, according to the rubric. A rubric cannot be changed either by canon or by an order of the House of Bishops.

(5) If, then, the Presiding Bishop has no rights above other Bishops at a consecration, except the right to preside when present, the question comes down to this: What right has any Bishop at a consecration to direct the details of a service in a Diocese not his own?

I am unable to see that he has any. A Bishop is supreme in his own Diocese. The Presiding Bishop has no authority to direct him. When a Diocese is vacant, the Standing Committee is made the ecclesiastical authority thereof. However inappropriate it may be for a committee of priests and laymen to have authority in a Diocese, superior to visiting Bishops, such is our law.

I suppose it will be conceded that neither the Presiding, or other Bishop could direct a Bishop in his own Diocese, and if not, under the canons, he cannot direct the Standing Committee, which stands in the place of the Bishop as to all things not requiring the episcopal office.

The President of the United States has no right of direction in any state, town, or city as to local matters. He may not like the decorations in some function in which he takes part, but he has no authority to order them taken down.

For these reasons, I am of opinion that the Presiding Bishop has no authority at a consecration, in a Diocese not his own, as to matters of detail, involved in the "Form of Ordaining or Consecrating a Bishop."

IV.—VESTED IN THE RECTOR.

OPINION OF THE REV. J. LEWIS PARKS, D.D., RECTOR OF CALVARY CHURCH, NEW YORK, DEPUTY TO GENERAL CONVENTION FROM NEW YORK, MEMBER OF THE COMMITTEE ON CANONS, HOUSE OF DEPUTIES.

REPLYING to your invitation to express an opinion, as to where the "Ultimate Authority as to details of the service" is vested, when a Bishop is to be consecrated in a Diocese other than that of the Presiding Bishop, he being, however, present, I am glad to find myself in general agreement with your able, temperate, and kindly editorial of Dec. 5th, 1903.

You do well, excellently well, to emphasize the abstract nature of the discussion. As a matter of fact, all men among us have, I believe, the heart to seek peace, and the humility to make concessions. There never has been a more general and pronounced reverence for authority; and the abstract question can by no conceivable fatality become, I judge, a scandal. But if we be enquired of as touching the law, then the powers and rights of the Presiding Bishop of the Church in this matter of a consecration of a Bishop may be even less than your editorial is disposed to concede. For, I suspect you have not touched the heart of the question; saying nothing of the rights of the laity, the parish, the rector: and yet to these must the argument surely come, when pushed to its bitter conclusion.

It may be laid down, perhaps, as a proposition generally true, that the change of title whereby "Presiding Bishop of the House of Bishops" became "Presiding Bishop of the Church," was neither meant nor believed to import any increase of power. You recall, sir, the first change, viz., Primus, proposed in Minneapolis, and its laughable discomfiture; and that only in a third General Convention, 1901, was the present title accepted. No one who heard the debates in the lower House could mistake the intention governing the alteration. *De facto*, the senior Bishop was, by custom, chairman of his House, also he was charged with certain duties—mostly clerical—in behalf of the whole Church. It was sought to legalize a custom, and commit to an official known to the Church at large, duties in which the well being of the Church was involved. But there was care—perhaps too much—to avoid any really Metropolitan powers, any authority of an Archbishop over his comprovincials. And if the Presiding Bishop cannot exercise authority over his peers, it is at least a fair inference that he can exercise none in another Diocese where he may be lawfully present, beyond just what may be necessary for the purpose of his presence. So to do would virtually be an exercise of authority over his peer, or the *locum tenens* of his peer, to whom the Diocese is lawfully subject.

Especially may he exert no authority which is not merely unnecessary, but such as the diocesan himself could not exercise in his own Diocese. Assuredly, we may believe that if the Church intended the grant of so great powers, she would carefully and expressly confer them.

To come to details. Now I see that the Presiding Bishop—"whose praise is in all the Churches"—cites a standing order of his House, as settling the law of an episcopal consecration. Surely, my beloved Father in God knows that such order has absolutely no legal value. A Standing Order may regulate the business of the House, but beyond the actual meetings it has no cogency. I doubt whether it would bind the Bishops themselves, let alone anybody else. So when the Presiding Bishop argues that, by a Standing Order of his House, he "is secured a constitutional right" to perform a consecration in another Diocese than his own; the most that can be said is, that the order fairly interprets the canon which authorizes the Standing Committee of a vacant Diocese to invite Bishops *ad extra* within their borders, and the canon which makes it the duty of the Presiding Bishop himself or by his deputy to consecrate a Bishop-elect.

When, further, the said Standing Order declares that the Bishop-elect shall choose the time and place of his consecration—the arrangement is so met that it will never be opposed, yet—the Order is not an enabling statute. The consecration of a Bishop must take place somewhere—it should take place in a church. Yet, save within very narrow limits, neither the Presiding Bishop, nor the Bishop-elect, can make any such choice. How can the Bishop-elect have any power of general choice? There are just two churches in the whole world where, the two persons named agreeing, the consecration can take place, without leave had of others, viz., the church of which the Bishop-elect is rector, and the church in which the Presiding Bishop has rectorial powers, viz., his Cathedral. I submit there is no law in the Church of America that will enable these two men, *proprio motu*, to appoint the consecration anywhere else. For every church, save, indeed, missions, is under the authority and at the sole disposal of its lawful rector. Observe, Mr. Editor, I am not discussing what should be; I am not entering into the question of ancient Catholic law; I am stating the hard, actual facts—facts legalized at least by all fair inference from canonical enactment.

But it is rejoined, the Standing Committee, in the case of a vacant Diocese, is the Ecclesiastical Authority; and the Standing Committee invites the Presiding Bishop within its borders, thus constituting the Presiding Bishop the diocesan *pro hac vice*. The question then is, What are the rights of a diocesan in the parishes

of his jurisdiction? The canon gives him entrance into his parishes for visitation and Confirmation, and *de jure* at no other times and for no other purpose. True, it would be scandalous, that he should not always be welcome; but we are discussing law.

And being come for the legal purposes aforesaid, what control has the Diocesan over the service, over its details? By courtesy, complete control; by law, only such as the canons or the rubrics give him. The service may greatly displease him; unless he can prove it illegal, neither can he proscribe it, neither can he refuse his canonical presence because of his displeasure. The matter has been tested again and again. I repeat, from the standpoint of the writer, in any service the Bishop should have his will; but as matter of grace, not as by law.

If, then, the Standing Committee invite a Presiding Bishop to consecrate their elect in a definite church and at a definite time, within their Diocese, their action is ministerial, they act by a delegated authority only, so far as concerns the particular church selected. The parochial church has placed itself in the hands of the Committee for the purpose of the service, and, we may assume, is satisfied with and lends its necessary authority to the detailed service which shall be arranged. The Standing Committee of course could not impose a service upon the parish against its will; no more can the Presiding Bishop indirectly, by coercing the Standing Committee to accept details different from those to which the parish has given its assent.

Has, then, the Presiding Bishop no recourse? Yes, at law, but not perhaps in actuality. He could arrange with some Bishop and some parish within that Bishop's Diocese, for a service after his own heart's desire, and summon the Bishop-elect and the consecrators (they, too, act freely, not by any legal compulsion) to attend at said time and place. The elect could not legally (though logically) plead the "Stated Order" as excuse for disobedience, for that order is not law; nor could the Bishop presiding be presented for depriving the elect of rights conferred by the Order, for that Order is not law.

It suggests itself as an alternative, that the Presiding Bishop might stay away!

To sum up: the Presiding Bishop is "to take order"—but not to act disorderly; to see that the prescribed testimonials are received; that the Bishop-elect is duly consecrated as the canons provide; that the validity of the consecration is secured. His is a ministerial function *qua episcopus praesidius*, for the safeguarding of the Episcopate, that the Church may be saved from any possible loss of the Succession.

J. LEWIS PARKS.

Calvary Rectory, New York, Jan. 12, 1904.

V.—RESTS ON COURTESY AND COMMON SENSE.

OPINION OF THE RT. REV. WILLIAM CROSWELL DOANE, D.D., LL.D.,
BISHOP OF ALBANY, CHAIRMAN OF THE JOINT COM-
MISSION ON REVISION OF THE CANONS.

IN THE old times in the Church there were two canons which ruled. One was the canon of courtesy, and the other, the canon of common sense. The application of the canon of courtesy to this question would, in the first place, induce the Bishop presiding to consider the general character of a service and accept it in its general outline; and would induce the rector of a church to consider any proposed changes in detail which the Bishop presiding might ask.

The canon of common sense would indicate that inasmuch as the choice of the church in which the service is to be held rests with the Presiding Bishop, he would naturally not appoint a consecration in a church where the services were in his judgment either inadequate to the dignity of a consecration service, or in their detail beyond the reasonable limitations of the rubric of the Book of Common Prayer.

Albany, N. Y.,

Jan. 8, 1904.

Always very cordially,

W. C. DOANE.

WRITING on "The Value of Dialectics," the *Spectator* says: "Again, the clever women of a village generally exercise their minds a little on the one intellectual subject free to the illiterate, and that is theology. A village woman will often argue with the parson, and sometimes may be able to give the parson points. As a rule, she is stolidly on the side of moderation; wholly in favor of the compromise, about which, of course, she knows nothing theoretically. Innovations she does not like, nor has she much sympathy with the meeting extremes of evangelicalism and sacerdotalism. 'He comes here and he talks,' said a woman lately to a friend of the present writer, 'and what he says is either Chapel or else it's Catholic, and I don't know which; but, anyhow, it's not Church.' The remark is comparable to that of the squire who declared that a newcomer in the village was an 'atheist,' and who, when he was corrected to 'Baptist,' cheerfully replied: 'Yes; Baptist or atheist, or something of the kind.' Until quite lately the women of the upper classes have had very little book-learning; yet how many of them have minds exercised to the top of their bent, and are able to give a shrewd and original opinion on subjects about which they have never read. What they have learned they have learned from talking. The education of women is a fine thing, most of all needed, perhaps, in the lower middle class, whose daughters are protected from the stern realities of poverty, and where there is least good talk."

MUSINGS.

BY THE REV. CYRUS MENDENHALL.

DIFFICULTIES.

HERE are many things that are difficult for a thoughtful person to solve. One less thoughtful has no such trouble, and rapidly reaches what, to him, is a satisfactory conclusion. I have met men who were not aware that a question may have two sides, and that some have more than two. Happy souls! No doubts, no misgivings, no questionings, no laborious searchings for truth, fall to their lot!

CLOUDS.

Clouds will come in the brightest sky. Life is not all sunshine for any of us. Its sea is not always calm, nor its winds invariable. But notwithstanding this, those who say that our existence is only a prolongation of misery and a continuity of cares, are morbid in their thought, distorted in vision, and ungrateful in heart. The clear days outnumber the cloudy ones. The zephyrs are the rule, the cyclones and tornadoes the exception. We take the blessings day by day without an emotion of thankfulness—we seem indifferent many times, but let a cloud come, and it is seen at once, and all past benefit is obscured thereby. In short, we minimize our blessings and magnify our woes.

RELIGION

Is two-fold. Singing hymns of praise to God, bending in adoration, meeting in public assemblage, is one side; performing life's work, however lowly the labor, speaking kind words, helping the needy, blessing those with whom we come in contact, is the other side. It is saying and doing, hearing and acting, faith and works. Devotion is good, but it cannot take the place of work. Emotion has a place, but principle is also essential. Devotion, prayer, and praise are not to be put in competition or apposition to what for convenience might be called secular duties. One need not leave the plow, the bench, the desk, the home, to praise Him who is to be worshipped in spirit and in truth. He praises God best who blesses humanity most.

Our whole duty rests upon loving God and loving man. Christianity helps us in all things. It does not, however, fight our battles, do our drudgery, or carry us on "flowery beds of ease." Self-help insures divine help, and victory is assured.

DEATH.

Instinctively we shudder in the presence of the "king of terrors," but is it not more awful to live than to die? Life is full of duties and responsibilities. The Scriptures do not tell us to prepare to die, but they do tell us how to live. The best preparation for death is found in a conscientious discharge of every duty of life. Life is in our hand; the present is ours; let death and the future rest in the hand of the Infinite. He who "openeth His hand and feedeth every living thing," who numbers the "hairs of our head," and notes "the fall of a sparrow," will not forsake us in death nor cease to care for us in the great beyond. True faith can work and wait, can trust the Father now and ever. Christ conquered death. Let His spirit be in you, and fear not.

THE FUTURE.

There are those who seem able to tell you all about it. They can give its boundaries as a schoolboy bounds a state, and also tell you who will be there and who will not, and reveal to you the purposes of God as to "ages to come." It is well liberally to discount such utterances, and to remember that the traditions of men are not reliable. A true modesty compels us to admit that while we sing and pray much about the future, we know but little as to details.

We are here to make as much of heaven in hearts and homes as possible.

That there will be a future life, reason and revelation alike assure us, and this hope is designed to inspire us to present activity in all that is good and pure.

"This world and the next are not set up in competition, but both are parts of a great system."

"Be faithful unto death and I will give thee a crown of life."

THE nature of Nero, essentially mean, had become constantly meaner. He trembled before those who confronted him with boldness, but he triumphed over all who showed that they feared him.—Dean Farrar, "Darkness and Dawn."

The Syrian Church of Malabar.

By E. M. PHILIP, Secretary to the Most Rev. Mar Dionysius, Syrian Metropolitan of Malabar.

Written under the direction of the Most Rev., the Metropolitan.

V.—THE WORK OF THE C. M. S. AMONG THE SYRIANS.

IN MY first letter, reference was made to the foundation of the Syrian College at Kottayam in 1815, with the help of Col. Munro, who was then British Resident in the Courts of Travancore and Cochin. Col. Munro found the Syrian community in a very depressed condition. Politically, he wished "to restore them to the high station which they formerly occupied." In matters of morality, he found them very deficient, even in the case of some of the priests, who were generally unmarried men, in imitation of Roman practice. He was, therefore, desirous to afford them every facility for education. In respect of their religion, his opinion was that the Syrian Church was a "bright monument of Christian Truth in the midst of the darkest scenes of idolatry and wickedness" that prevailed among the surrounding Hindus. However, some of the evil practices of the Church of Rome, such as the compulsory celibacy of priests, and prayers in an unknown tongue, still lingered in them. Hence he wished "to strengthen the hands of the Syrian Metran (i.e., Metropolitan) in removing those evils which they had received from the Church of Rome, and which he himself lamented." He thought that "the Syrians, having lost education, ability, and courage, could not be elevated except by extraneous help." These considerations induced him to apply to the Church Missionary Society in England for missionaries to carry out the important requisites for the reformation of the Syrians, viz., "the establishment of an efficient system of education in the college, the translation of the Bible, and the strict enforcement of ecclesiastical discipline." Accordingly, the Rev. T. Norton, the first missionary, arrived in the country in 1816. In the next year he was followed by three others.



THE MOST REV. MAR DIONYSIUS,
SYRIAN METROPOLITAN OF MALABAR,
SOUTH INDIA.

The object which the C. M. S. had in sending their missionaries to work among the Syrians was "to benefit the Syrian Church—not to amalgamate it with the Church of England—not to interfere with its liberty to ordain rites and ceremonies—not to pull down the ancient Syrian Church and build another on some plan of their own out of the materials." The committee at home was careful enough to instruct the missionaries that the Syrians should not be induced "to adopt the liturgy and discipline of the English Church," and that, "should any consideration induce them to wish such a measure, it would be highly expedient to dissuade them from adopting it, both for the preservation of their individuality and entireness and greater consequent weight and influence as a Church, and to prevent those jealousies and heart burnings which would in all probability hereafter arise."

The Syrians at first suspected the aims of the missionaries, so much so that a few persons "actually left the Syrian and joined the Romish Church, intimating that the Bishop was about to betray them to the English." But this doubt was soon cleared by the first missionary by assuring the Metropolitan in the presence of many of his priests, "that it was our sole aim to be instrumental, by the Divine assistance, in strengthening his hands for removing those evils which they had derived from

the Church of Rome and which he himself lamented." This express assurance induced the Syrians to welcome the missionaries "as sent by God to be their deliverers and protectors."

Such were the terms of the union between the Syrian Church and the C. M. S. in 1816. The education of the community was accordingly entrusted to the missionaries. They were cordially welcomed and allowed to preach in churches. They appeared to conform strictly to the terms of the union. They did not interfere in matters of doctrine and ritual, except in advising the Metran to remove the evils that had crept into his Church from the Church of Rome. The Metran issued circulars insisting that the young priests should marry. Objections to the use of public prayers in the vernacular were gradually removed. The college funds, which, prior to the arrival of the missionaries, consisted of the endowment of 3,000 star pagodas, and a donation of Rs. 8,000 from the Ranees of Travancore, were now augmented by two other grants from the same Ranees, viz., one of Rs. 20,000, and the other of an estate called "Munro Island." Education on an advanced scale was imparted to Syrian youths in the college. Primary schools were opened in parishes. But secretly the missionaries were cultivating an evil design in their minds. They wrote in 1821 that "there was great reason to hope for a rapid approximation of the ancient and venerable community to the doctrines and disciplines of the Church of England, and that it was really in contemplation to introduce the English liturgy into the Syrian Church." But, fortunately, "it was overruled by instructions from the committee at home."

The Syrians were unaware of these secret designs of the missionaries, and, consequently, harmony prevailed. Matters seemed prosperous in every way till about 1830. In 1833, the Rev. J. Peet, a young missionary fresh from Islington, arrived here and assumed charge of the college. "The very day he arrived at Kottayam," he discovered "unpardonable heresies" in the doctrines of the Syrian Church. Though the Syrian Church was usually designated *Jacobite*, nobody has ever been able to find out any taint of Eutychianism in her creed and liturgy. Dr. Buchanan found that her creed accords with that of St. Athanasius—a fact perfectly true except in the phrase involving a double procession of the Holy Ghost. None of the missionaries could accuse this Church of any heresy in respect of her Jacobitism. "One may search the letters and reports to the Society at home for any allusion to this matter, but he will search in vain." The "unpardonable heresies" discovered by them were: (1) Prayers for the faithful dead, without a belief in the Roman teaching of purgatorial punishment; (2) a belief in the Real Presence, without actually admitting Transubstantiation, as defined by the Church of Rome; (3) the Invocation of the Blessed Virgin Mary and Saints, without any worship, adoration, or use of images; (4) an acknowledgement that the Holy Eucharist is also an unbloody sacrifice; (5) the communion of the laity in the consecrated bread dipped in the consecrated wine; and (6) extreme unction.

Mr. Peet would not rest satisfied with the removal of the evil practices which had crept in from the Church of Rome. He wanted to upset the Syrian Church all of a sudden. He would not tolerate the use of the ancient liturgy of St. James, a liturgy of which William Palmer writes that it existed in the third century, nay, even in the second. He designated the Syrian Eucharistic service "a most wretched piece of buffoonery." And to crown all, he insisted that the students should acknowledge that the Blessed Virgin was the mother of several children naturally born to St. Joseph. The Syriac Malpan (professor) of the seminary, to whom the students applied for an elucidation of their doubt on this particular point, criticised the view expressed by Mr. Peet, and tried to prove that Mary was an ever-virgin, with the result that the young missionary dismissed him then and there, without even consulting the Metran, who was a joint manager of the college. Such vagaries on the part of the missionaries over and beyond the original terms of union, gave rise to ill-feelings between them and the Metran. This state of feelings culminated, in 1835, in an open rupture, the immediate cause of which was certain proposals of reform

in the government, discipline, and liturgy of the Church, made by Bishop Wilson of Calcutta, when he visited Kottayam in that year. These proposals, among others, included:

(1) That the accounts of receipts and expenditures in all parish churches should be subjected to the approval of the missionaries.

(2) That none should be ordained before he is approved and certified by one of the missionaries.

(3) That the practice of praying for the dead should be discontinued.

(4) And that the liturgy should be modified.

The Syrian community, in a Synod held in 1836, declined to accept these proposals, as being in contravention of the character of original understanding. Thereupon the missionaries engaged paid agents to revise the liturgy, and presented it in its modified form for use in churches. The ill-feeling aroused by such dealings eventually led to the open rupture, when, on a Syrian Palm Sunday, while the Metran was engaged in solemn divine service in his Cathedral, Mr. Peet forcibly opened the college treasury and carried away all the moneys, documents, accounts, books, and ornaments till then kept under the joint lock of the Metran and the Missionary Principal of the college.

Thus the joint administration of the college was found impossible. The British Resident interfered in the question, and at his instance the Government of Madras directed that the dispute should be settled by an arbitration. Three arbitrators, all European friends of the missionaries, met at Cochin in 1840 and awarded the lion's share in the endowments, viz., Rs. 67,000 and the estate of Munro Island, to the missionaries, to be administered by them "for the exclusive benefit of the Syrian community." The star pagoda investment of Rs. 10,500 and a petty sum of Rs. 6,000, were all that the Syrians received. The Metran, who had not bound himself to abide by the decision of the arbitrators, appealed against the award to the Government of Madras, and the late Court of Directors in England. In the interval, the Resident, in whose treasury the funds in dispute were held in deposit, disbursed to the missionaries the share allotted to them by the arbitrators. The Court of Directors, to whom the Metran's appeal was carried, annulled the award and directed that the parties should settle the question through a Court of Law, and also instructed the Resident to get the disbursed amount refunded by the C. M. S., before the parties were directed to take legal action. The C. M. S. declined to comply with this requisition, and the local authorities suppressed the matter from the knowledge of the Metran, so that until recently the Syrian Christians were ignorant of the decision of the Court of Directors. Thus was the Syrian Church robbed of her endowments.

With the loss of the endowments, the Syrian College was closed. The missionaries, however, opened a college of their own and induced some Syrian youths to join it. Their design and policy in maintaining a college was not to elevate the Syrians on the line proposed by the donor of the endowments and by the C. M. S. at the outset, but to found a branch of the Church of England in this country, composed of proselytized Syrians. In the words of one of their living missionaries, "from the time of the Dutch (*i.e.*, 1665) the non-Roman portion of the Syrians in India has been Jacobite," and "it is more than doubtful whether these Syrians really intend to hold views different from the Church Catholic." Yet the system of education pursued in the C. M. S. College was—to quote one of its earlier Principals—such "that great pains were taken in exposing the errors and superstitions of the Syrian Church," with the result that he found, "with no one exception," that the sons of Syrians left the college "as professed Protestants in communion with the English Church." Their present policy, as described by the chaplain to the present Anglican Bishop of Travancore and Cochin, is to preach against membership in any particular Church and to diffuse education with attractive scholarships in such a way as to effect reforms of doctrine and rituals, and to lead Syrian Christians to discover the superstitions of their own Church, and to find the Truth of God and rest for their souls in the Anglican Church. In plain language, these passages mean that the endowments originally designed by their donor to elevate the Syrian community without any attempt to disintegrate that Church, is made use of by the C. M. S. men to disintegrate it by inducing one portion of it to raise up schisms in it, and another portion to join the Church of England. In short, the missionaries are guilty of breach of trust in various aspects, to all of which we have no space to refer. Suffice it to say that they abuse the endowments in such a way as to ruin,

humiliate, and disintegrate the ancient Syrian Church, whose "individuality and entirety" they had promised to preserve.

[To be continued.]

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

THE CHURCH IN SAMARIA.

FOR SEXAGESIMA SUNDAY.

Catechism: IX., "Chiefly Learn." Text: Heb. vi. 1, 2.
Scripture: Acts viii. 1-8, 14-17.

THE stoning of St. Stephen was the signal for a persecution of all the Christians in Jerusalem. It began the very same day (R. V.). It was the most severe and most general that had yet been met. Not the apostles only, but all the Christians, had to face it (v. 3). Its results were more far reaching and permanent than former oppositions, and for this reason it is counted as the first real persecution.

Up to this time the Church had been practically confined to Jerusalem. Now the time was ripe for its extension to other places, and the means which brought about that result was the very one which was meant to destroy the Church. The persecution resulted in the scattering abroad of the disciples, and wherever they went they bore witness to the truth as it is in Christ Jesus. In this way the evil of the persecution was overruled by God to accomplish His own work. Instead of putting out the fire that had been started, the coals were simply scattered and all the region around Jerusalem was fired by this new flame. Samaria and Phenice, and Cyprus and Antioch (xi. 19), and doubtless many other places in that same region, received the good news of a Saviour's love as a direct result of this persecution.

It is worthy of notice that the apostles remained still at Jerusalem. They were all scattered abroad "except the Apostles." They felt the responsibility of their office and stayed at their posts until all should be ready that was to be done before the apostles should begin to work independently. It may teach us of the help that comes to us from a realization of our duty as members of Christ. When we are baptized we put on Christ and if we are tempted to sin, we may sometimes more easily resist the temptation if we realize that as His representatives we would bring sorrow and shame to Him by our sin.

A word about Saul before taking up the main subject of the lesson. He is especially mentioned as taking a prominent part in the persecution. It may be that this feverish activity on his part against the Church was the sign of a troubled mind, haunted by the sight and words of the martyred Stephen, to whose death he "was consenting." It is generally conceded, at any rate, that his experience with St. Stephen had its effect in preparing the great apostle for his wonderful conversion.

After telling us how the disciples were scattered abroad by reason for the persecution, St. Luke tells us in more detail how the word was preached and received at some city in Samaria. Philip the Deacon preached to them and baptized those that believed, but something more than Baptism was considered necessary for them, and so the apostles sent two of their number, Peter and John, down to Samaria to complete the work of the Deacon. When they came down they "prayed for them that they might receive the Holy Ghost. Then laid they their hands on them and they received the Holy Ghost." We have here very clearly described the apostolic rite of Confirmation or the Laying-on-of-Hands. It is so clearly described and expressed that it hardly needs any comment. The same rite is described as performed by St. Paul at Ephesus (xix. 1-6). And in the text it is named as one of the foundations which must be laid at the beginning of every Christian life. It is there named along with such essential things as Repentance and Faith and Baptism. If, then, anyone should say that Confirmation was not generally necessary they might, with as much reason, reject the other parts of the "foundation." It is distinctly stated here that Confirmation adds to the Baptismal gifts. The Holy Ghost was then given by the laying on of the apostle's hands. St. Paul speaks of it as a "sealing" with the Holy Spirit (Eph. i. 13).

Not only are the Scripture references to the rite unmis-

takable, but we have also abundant testimony from early writers that it was used in the early Church. Tertullian in the latter part of the second century, only a generation removed from St. John, says that it was usual for the Bishop to make expeditions from the city in which he resided to the villages and remote spots to lay his hands on those who had been baptized by presbyters and deacons, and to pray for the gift of the Holy Spirit upon them. He also speaks of it as being part of the primitive order, so there can be no question but that the custom extends back to apostolic times.

As a matter of fact it was universally accepted and used in the Church, until at the time of the Reformation some bodies of Christians who had no Bishops gave it up of necessity, although some (the Lutherans) who have no Bishops to administer it, still retain the form of Confirmation. Only an "Episcopal" Church can have the true form of this rite, for we have no record of its having been administered in Apostolic times except by an apostle. The Scriptural authority for the rite is conclusive, for if it be objected that here the gift of the Holy Ghost was manifested by visible results it may be said that this was also true of prayer, preaching, and even singing of hymns, and that Confirmation was a permanent rite is conclusive from the Epistle to the Hebrews (text).

Confirmation now, as then, is made to follow Baptism, immediately in the case of adults and, for those who have been baptized as infants, when they have come to years of discretion. It should not be too long delayed. In the Jewish Church, boys of twelve years were admitted by a similar rite to be "Sons of the Law." The Church directs that the baptized are to be "brought" to the Bishop to be confirmed, and the requirements laid down in the Prayer Book (251) do not imply the necessity of a full understanding of all the doctrines of the Church. To confirm means to make strong, and children are to be brought to Confirmation, not because they are strong, but that they may receive the Holy Spirit to make them spiritually strong. They also renew and confirm their baptismal vows, but the chief necessity of Confirmation is that the gifts of the Holy Spirit may be received. What are the seven-fold gifts of the Spirit which are to be sought and given in Confirmation? (P. B., page 275).

Notice that St. Peter as well as St. John is "sent" by the other apostles. This hardly agrees with the claims that Romanists make for St. Peter.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ENGLISH EXCHANGES.

To the Editor of *The Living Church*:

IN RESPONSE to my letter in your issue of the 12th ult. I received a large number of applications for exchanges, and have so far been able to arrange for all of them.

I have still the names and addresses of over thirty Catholics in the United Kingdom who are wishful to exchange *Church Times*, *Guardian*, *Church Bells*, or *Scottish Guardian* with Catholics in the United States or Canada who will return the compliment by sending *THE LIVING CHURCH* or *Churchman* every week. I shall be glad to hear from any who will enter into such a compact. Correspondents will please say whether clergyman or layman, Mr. or Mrs., and enclose 7 cents (stamps) to defray postage. Yours faithfully,

95 Newcomb St., Liverpool, England.

RASMUS R. MADSEN.

THE THIRTY-NINE ARTICLES.

To the Editor of *The Living Church*:

CAN there be any doubt about the fact that the Thirty-nine Articles are a settlement? If they are not, what would settle for us episcopal ordination? The same General Convention that adopted the one, adopted the other. We say our appeal is to the Catholic Church. Whose appeal? That of any individual or body of individuals in the Church? In the same way

we might say that we appeal to the Scriptures and have the same chaos. Evidently the General Convention has settled for us what we as clergymen are to teach and what not. The canons declare that the Thirty-nine Articles are a part of the standard Prayer Book. When, then, a clergyman subscribes to the Doctrine and Discipline of this Church, he subscribes to the Articles. Does anyone presume to say, however, that they are not, then, what decide it? Is the same answer given again, We teach what the Catholic Church teaches? but it isn't a matter of individualism, it is a matter of a body collective. How can we escape the Thirty-nine Articles as a settlement?

MARTIN DAMER.

REUNION WITH RUSSIA.

To the Editor of *The Living Church*:

IHAVE read with a great deal of interest the articles of dear Bishop Grafton on the Reunion of the Eastern and Anglican Churches. Nothing should be dearer to the heart of every follower of our Blessed Lord than that of a reunion of Christendom. The restoration of the Jew, the conversion of the heathen, and the stopping the mouth of the infidel, all seem to depend on this, according to His last prayer for His Church: "That they all may be one as Thou Father art in Me and I in Thee, that the world may believe that Thou hast sent Me."

The Anglican Church, and especially that part of it known as the "Protestant Episcopal Church in the U. S.," seems, in God's Providence, to occupy a peculiar position in regard to unity. It seems to me that the Church in the United States can do more towards the reconciling of the differences between the East and the West, and between our separated brethren of the Protestant denominations than any other part of the Church Catholic. She is State free and Pope free. She is free to act in the matter with independence. She seems to have been raised up, by God, specially for this purpose. But will she rise to a realization of her responsibilities? Are we broad enough and Catholic enough to lay aside our Protestant Episcopalism and to say, "My name is Christian and my broad country Catholic"? Is there not too much of a sectarian spirit among all kinds of Christians, whether Catholic or Protestant, for a godly unity? Is it not the sectarian spirit that keeps our Protestant brethren separate from us, and is it not equally a sectarian spirit that keeps the Eastern, Roman, and Anglican Churches apart? I think so. Let us, on all hands, give up our sectarianism and there is no difficulty. Let us but recognize, so as to act upon it, the old Catholic maxim: "In essentials unity, in non-essentials liberty, in all things charity," and the difficulty is solved. Our forefathers at the time of the Reformation saw this, and, as far as they could in their day and generation, placed the Church on a true basis, making their appeal to Catholic antiquity. They were bold and grand men. Our Rt. Rev. Fathers at Chicago and Lambeth made a step in advance, according to the light of this time, when they set forth what is known as the Quadrilateral. Let us thank God for this and take courage. Thus far we have taken advantage of our opportunity and have realized our responsibilities. We are on the road to a true unity. Our Bishops, both at Chicago and at Lambeth, have set forth, in the Quadrilateral, what we considered the essentials on which we could all unite. But are we willing to stand by that? It would seem not, for when a large Christian body offers to accept it, we at once look on it with suspicion and hold it off. This should not be so.

I was glad to learn from your London correspondent that the Russian Church had appointed a commission looking toward a reunion of the Russian and Anglican Churches. I thanked God for this. The first thing to be done is to have a statement from them as to the essentials on which we are to be united, because only essentials should be required. We have set forth what we regard as the essentials and if we are not satisfied with the statement in the Quadrilateral, then we should re-state what we regard as the essentials. We should seek no compromise, and neither do we want a mere platform unity. We have had compromises, political, to our hearts' content in this country, and in the Church our "Articles of Religion" are enough to satisfy anyone. We want no compromise, but we must stand on Catholic truth, leaving other things to the national Churches to regulate. What we want is the Catholic *Credenda*, *Agenda*, and *Docenda*. On these we may be united and on nothing else. As truth knows no by-ways, so it knows no compromise. The Church is placed in the world to bear witness to the truth as her Lord was sent into the world to bear witness to the truth. In approaching this subject we should avoid mere controversy, we

should try to find out the truth. We have much to learn, so have the Easterns and the Romans. Some of the things that we may have regarded as essentials must be discarded, and we are learning to relegate these to the non-essentials. The Reformation happily begun by our forefathers, who took advantage of the wickedness of a king, must be carried to a completion. We must take up the work and complete it. May God give us grace to see this and to put away from us all things which may hinder a Godly unity. Let us not despair, but press forward. The time may seem long to us, but "one day is with the Lord as a thousand years and a thousand years as one day." Man works and God works, and God, in His good time, will bring it to pass. We shall again be one. I pray God to hasten the day!

Yours in Holy Church,

West Palm Beach, Fla.,
Jan. 13th, 1904.

JAS. J. VAULX,
Rector of Holy Trinity.

THE BIRTH OF THE CHURCH.

To the Editor of *The Living Church*:

IN THE interesting article in your issue of January 9th, reviewing a review of Mr. Westcott's *Catholic Principles*, the assertion appears to be made that the Church was "full fledged" on the day of Pentecost, when the Holy Spirit descended upon the Apostles.

Is not this an error? Would it not be more correct to say that Whitsunday corresponds rather to the "conception" of the Church than to its "birth," and that she did not become "full-fledged" until her final separation from the Mother Church of Judaism at the Fall of Jerusalem, when the old order with its priesthood and sacrificial system definitely ceased? Was not the forty years between the two events the *pre-natal* life of the Church, corresponding to the forty years of Israel in the wilderness, which preceded her becoming a "full-fledged" nation?

This is the argument of the Epistle to the Hebrews, and it certainly helps us to understand the gradual growth of Church institutions during the forty years in question. The Church of the "Acts" is certainly not complete in its organization, which is seen rather in its gradual shaping in the womb under the power of the Holy Spirit, its worship slowly preparing to detach itself from that of the Mother Church and its individuality becoming more and more clearly manifested.

A careful study of this pre-natal period will clear away a great many difficulties and misconceptions as to the character of the Apostolic Church and its relation to the full Catholic system of a later generation.

Trinity Church,

Seattle, Jan. 14th, 1904.

Yours truly,

HERBERT H. GOWEN.

RESERVATION IN PRACTICE.

To the Editor of *The Living Church*:

I DO HOPE this letter will arrive before the discussion of Reservation of the Blessed Sacrament is closed in your columns, as otherwise, I fear, this particular side of the subject may not be directly represented. This letter is dictated from a sick bed in St. Luke's Hospital, being written for me by a fellow seminarian.

A few days after my arrival here, Mass was said privately in my room. Long before its conclusion I was well tired out, and at its end, somewhere nearly exhausted, as it seemed. The Mass, so dear to the Catholic heart, I found, in my present physical condition, to be really an ordeal. Twice since then, one of the priests here has mercifully communicated me with the reserved Sacrament, and thus it has been possible for me to receive the Body and Blood of Christ.

The superintendent of this institution could hardly be rated as a dangerously advanced Churchman, but he is, in this matter at least, a man of Christian common sense. I asked him whether the hospital had the reserved Sacrament, and he said:

"Yes; otherwise we should sometimes be unable to give the Holy Communion at all."

"I should think that would happen rather frequently."

"No, I cannot say it is frequent. Perhaps not more than from three to five times in the year. But if it is once, that is enough."

This answer, I submit, is worth ten volumes of discussion on an ambiguous rubric; and had I previously had doubt of the rightfulness of reservation, my own experience above mentioned would seem sufficient to reserve it.

There is in this matter no distinction between a hospital and a parish. The same sudden emergencies occur in each; and

ordinary sick people are as feeble at their homes, as in hospitals and entitled to the same consideration.

If the Anglican Church intended to debar from her sick children Communion with the Reserved Sacrament, she proved herself not a Catholic and Christian mother, but a cruel and inhuman monster.

HENRY S. DAWSON.

St. Luke's Hospital, New York City, Jan. 20, 1904.

To the Editor of *The Living Church*:

THE Rev. J. Courtney Jones has asked questions and raised objections to my letter on this subject in so gentle a manner that I take pleasure in answering.

1. Mr. Jones evidently thinks that I magnify the "hardship" of celebrating three or four times a day while fasting, and that this is my principal reason for administering the Reserved Sacrament to sick people. If Mr. Jones will be so kind as to refer to my letter, he will see that the "hardship" consists in going from house to house and celebrating fasting, in addition to the Celebration in the church. And I must ask him not to overlook the next sentence, "Of course, if the priest had nothing else to do for a whole week but communicate the sick, he might reserve his strength for that duty alone, but in a modern, busy parish that is impossible." There are great many priests who only break their fast after the late Eucharist every Sunday, but that is quite different from celebrating three or four times, and walking several miles in addition. As a matter of fact, I celebrated three times, and assisted at a fourth Eucharist, and preached on Christmas day, but I did not leave the church between 6:30 A. M. and 1 P. M.

The person communicated with the Reserved Sacrament is not deprived of "the brief service which our Church evidently considers very important," as Mr. Jones seems to think. The form is that prescribed in the Prayer Book, in all particulars, with the omission, of course, of the Prayer of Consecration.

2. Mr. Jones says: "Dr. Oberly takes it for granted that the Sacrament shall in every case be celebrated fasting." Certainly, that is the meaning of the rule. As your correspondent declines to discuss the question of fasting communion, the above sentence is a sufficient answer; but something more should be said in reply to the statement that "the Prayer Book never intimates that fasting communion is obligatory, or even desirable." Of course it does not; indeed, it would be very strange if it did say any such thing. The silences of the Prayer Book are, from an historical point of view, more important than the utterances.

The Prayer Book was not a new book, or a new form of worship, of the liturgical expression of a new Church in 1549, or 1552, or 1559, or 1662, or 1789, or 1892. The English Reformers had no idea of breaking with the Catholic Church in either the past, the present, or the future. They had but two objects in view, first, to reject the usurped authority of the Papacy, and secondly, to reform and purify the Church. The Prayer Book, the Thirty-nine Articles, and the canons enacted since 1558, are the record of what was believed and done during, and subsequent to, the Reformation. The doctrines, ceremonies, customs, and discipline of the Church prior to the Reformation, remain in force to-day, except in so far as they have been annulled or modified by action of the Church since 1558. I put this date as the dividing line, since all the work of reform that had been done in the reigns of Henry VIII. and Edward VI. was completely undone in the reign of Mary, by the reconciliation of England to the Papacy by act of Parliament, and by the absolution granted by Cardinal Pole. The real Reformation dates from the accession of Elizabeth.

Fasting communion is one of the matters upon which the Church has said nothing since either 1549 or 1558, and therefore the obligation of the previous centuries remains. If the Prayer Book enjoined it, the fact would show either that the practice had fallen into disuse, or that it was a new thing. If the Prayer Book forbade it, we should be justified in saying that the prohibition was a departure from the principles which the Reformers so clearly and repeatedly set forth, that they appealed to Christian Antiquity. The absence from the Prayer Book of any mention of fasting or non-fasting communion, is perfectly consistent with the position taken by the English Church in the sixteenth century.

3. There is no question of legality or advisability of "communions after mid-day," provided priest and communicants are fasting. In some Oriental churches, the Eucharist on weekdays in Lent is sometimes delayed until the middle of the afternoon, for the purpose of prolonging the fast. The custom

of celebrating the Eucharist early in the day arose from consideration of the people; so as to shorten the fast. Three or four hundred years ago the Eucharist was not celebrated in England later than nine o'clock, even on high feasts. The clergy are not as considerate to-day as they were then.

Your correspondent seems to assume that it is an "extreme position" to hold that communions of the sick, the infirm, or the aged, should always take place in the forenoon. I fully agree with him; and the practice of Reservation makes it possible to administer at any hour of the day or night. I have given Holy Communion to a dying person as early as two o'clock in the morning, and as late as midnight.

I can assure Mr. Jones that the practice of reserving the Sacrament, and of frequent administration to those who by reason of age or infirmity cannot come to church, does not "tend toward a mechanical and superstitious use of a holy Sacrament."

The Catechism in the Prayer Book says that Christ hath ordained in His Church two Sacraments "as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord." They are put upon an exact equality, so far as necessity to salvation is concerned, and if a person cannot be saved without Holy Baptism, neither can he be saved without Holy Communion. If a person is in danger of death, he should have Holy Communion, no matter what may be the hour of the day or night. Reservation makes such communion possible, even at a moment's notice.

Holy Communion is given us for "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine." In administering this Sacrament, the priest says, "The Body (or Blood) of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." The communicant confined to his house by age or infirmity should not be deprived of that comfort and strengthening and refreshing that he could get if able to go to church.

I fail to see why frequent administration of Holy Communion to sick or aged persons, in their houses, with or without the Reserved Sacrament, tends "toward a mechanical and superstitious use of a holy Sacrament," any more than frequent or infrequent, regular or occasional, or even rare, communions in church, or any communion at all.

People who are in robust health do not realize how much sick and aged persons feel the want of frequent communion. Nor do the clergy seem to know the fact, judging from the infrequency of their administration of this Sacrament to the infirm members of their parishes. In a large parish there are many such persons, and I venture to think that it is only by the practice of Reservation that they can receive Holy Communion at sufficiently frequent intervals without intrenching too much upon the time of the priest. While invalids should have every attention, there are others also to be considered, and these are by far the vast majority of the parishioners.

Aside from any doctrinal question or prejudice, the practice of Reservation should commend itself for practical and economic reasons.

H. H. OBERLY.

January 21, 1904.

P. S., 4 P. M.—I have just returned from the City Hospital, to which I was called by telephone, asking me to give Holy Communion to a dying man. There had been a sudden change, and though I used the greatest speed, I found, when I reached the man's bedside, that there was no time to do more than say the Lord's Prayer and administer the Sacrament. Without the Reserved Sacrament he could not have had his last communion.

H. H. O.

"THE DESIRE OF ALL NATIONS."

To the Editor of The Living Church:

IN REGARD to the discussion going on in your columns as to the translation of Haggai ii. 7, I should like to say that there is sufficient justification for that reading, "the desire of all nations." Compare, for instance, Daniel ii. 37, where the word translated "desire" is used in the construct state with a similar sense. In the Authorized Version and universally it is translated "the desire of women," the reference being to a heathen deity, possibly Adonis-Thammug. If this case should be admitted, which unquestionably it is, then why not "the desire of all nations shall come"?

Again in I. Samuel ix. 20, we have Saul spoken of as "the desire of Israel." The word translated exactly corresponding to the use in Haggai ii. 7, "the desire of all nations."

It is true the word translated "desire" is feminine and is formed from the infinitive of the verb, which forms are more generally abstract, but these abstract verbal nouns are often used in a concrete sense, as in the cases of I. Sam. ix. 20, Dan. xi. 37, and Haggai ii. 7. As for the application of the term in the instance of Haggai ii. 7, that is another question. But as for the translation itself, as I have shown, there is sufficient justification in usage.

ARTHUR WHITAKER.

Norwood, N. J., January 21, 1904.

To the Editor of The Living Church:

MAY I humbly ask if there is not a need to-day in the Church, of emphasizing the Messianic portions of the prophecies amidst so much utilitarian teaching?

Dr. Pusey, one of the most eminent Hebrew scholars of the last century, in his spiritual and excellent commentary on the Minor Prophets, urges very strongly that our adorable Saviour—the Lord Jesus—is the Desire of all Nations.

St. John's, Massena, N. Y.

F. S. EASTMAN.

FROM THE BISHOP OF WEST VIRGINIA.

To the Editor of The Living Church:

ALLOW me to say, through THE LIVING CHURCH, that the Bishop of Fond du Lac has taken very satisfactory notice of my late article, in that he has declared that in any new edition of his article my suggestions will all be made use of.

I am afraid that I have not made myself fully understood, for my intention has not been to argue the questions involved, but simply to call attention to the express words of our standards, if those express words materially strengthen the Bishop's argument, so much better for the argument.

On one point, however, that the Bishop makes I must confess to being a little confused. He says, "My good brother points out that the words of the Catechism are, 'What is the inward part or thing signified?' He apparently seems to think that the inward part is not the Body and Blood of Christ, but something that *signifies* in some way the Body and Blood of Christ. This might be Zwinglianism or Calvinism, but it is not the teaching of the Catechism."

To this I want to say that all that I have insisted upon is the use of the express words of the Catechism, and I do not know how we can better set forth its teaching. Beyond the use of these express words, I have not intended to express my opinion.

Faithfully yours,

January 24, 1904.

GEO. W. PETERKIN.

WARNING AGAINST FRAUDS.

To the Editor of The Living Church:

ON THE 14th inst. there called on me a well-dressed man of middle height, with tanned face and dark mustache, about 40 years of age, and going by the name of McLean.

With a mysterious air and imploring privacy and secrecy, he proceeded to tell an eloquent story of having wandered from the path of rectitude, and reaped the reward of his crimes. Having served his time in Waupun prison, where through the ministrations of the chaplain he was brought to see the evil of his way, etc., he was released and began work at the trade of shoemaking, which he had learned in prison. Prejudice and the Unions had driven him from his position, and now he desired assistance in reaching Keokuk, Iowa, where work and a fresh start were offered him.

I offered to provide for him until I heard from the chaplain at Waupun, and if his reply were favorable, to see him through to his destination. But he would not wait.

I at once wrote warning to all the neighboring clergy, and have received complete corroboration of my conviction that he was a professional imposter.

This man was in Chillicothe, Ill., on Jan. 16th, and I judge, will go West from there. If he applies to any other clergyman, the proper thing to do would be to question him thoroughly as to when he was discharged, where he had been and what he wanted the money for. If possible, have a hidden witness, for he is very cautious, and has many variations. Give him a marked quarter, and have him arrested for obtaining money under false pretenses and begging. Telegraph to me at once and I will come, or will supply evidence that will convict. He should not be allowed to escape.

There must be dozens of such "fakirs" at large, and they

must find the clergy "EZmarks." The clergy should make a strict rule *never* to give *anything* to unknown persons unless they supply *absolute proof*. I have had a wide experience with such people, and they are *all* *frauds*.

Faithfully yours,
Henry, Ill, Jan. 19, 1904. (Rev.) ARTHUR GORTER.

BISHOPS IN ENGLISH CATHEDRALS.

To the Editor of The Living Church:

DEAR SIR:—Although I have had experience in about equal periods in Europe, Asia, and America, I am afraid I cannot throw much light on this question of the position and rights of the Presiding Bishop of our American Church. For I am afraid we are still too deeply impregnated with congregationalism to be able to fully realize the Apostolic character even of a Bishop, to say nothing of a Presiding Bishop.

But I can give some interesting reminiscences on the subject of the position of Bishops in their Cathedrals which may be of general interest to the clergy.

About twenty years ago, I went to Exeter to preach in an old church there, the rector of which had been a fellow student in former years. And on Sunday morning he received a letter from the Bishop of Exeter (Dr. Temple), somewhat to this effect: "Dear Mr. M.—I hope you have no objection to my churching Mrs. Temple and baptising our child in the Cathedral."

The tenor of the letter surprised us both. But in course of time an explanation was found in the fact that Exeter Cathedral was within the limits of this clergyman's parish.

On another occasion I preached in Hereford Cathedral, when Chief Justice Hawkins attended the Cathedral in state, and I was somewhat chagrined to find that although I was the preacher on that occasion, I was not allowed to form one of the procession to meet the Chief Justice at the Cathedral door. I had to take my place unobtrusively in the chancel. But very shortly afterwards the Bishop came into the chancel in the same obtrusive way, and I discovered that the Bishop formed no part of the Cathedral clergy.

Very few of the Cathedrals of England are parish churches, and, although they are, as the name implies, the seat of the Bishop, the Bishop has really no official position in his Cathedral. This, I believe, arises from the fact that the Cathedrals of England were built by the monastic orders while those on the continent were erected by the people. Most of the ancient Cathedrals of England were in the first place abbeys, and the relative position of the Bishop can be best illustrated by supposing that a Bishop of Westminster were appointed in the present day. This newly constituted Bishop would of course have his episcopal throne in Westminster Abbey, but he would have absolutely no rights, not even to preach, in the Abbey itself.

It was this condition of things that induced the Archbishops of Canterbury to hold their consecrations of Bishops in Lambeth Chapel, and I think I am correct in stating that no consecration of a Bishop took place in a Cathedral until the time of Archbishop Longley. It will be remembered that our American Bishops, Provost and White, were consecrated in Lambeth Chapel.

Another reminiscence may be of interest, namely, that from the first appointment of Bishops in India, it had been the custom of the Bishop of Calcutta to make a metropolitan visitation (Bishop Heber died on one of these visitations). And none of the Bishops had objected to this metropolitan visitation. But when Bishop Trench became Bishop of Lahore, he made a formal protest against the Bishop of Calcutta making a metropolitan visitation in his Diocese, and Bishop Johnson of Calcutta recognized the Bishop's right, and made no "official" visitation of the Diocese, as had been the case with all his predecessors for years previously. It will therefore be seen that as far as the Anglican Church is concerned the difficulties which have arisen regarding the official status of our Presiding Bishop are those which we inherit from our Mother Church, and I think I should be correct in assuming that when the Archbishop of Canterbury holds a consecration in Westminster Abbey he has absolutely no authority whatever with reference to the singing or saying of any part of the service. The only place in which he can have absolute authority regarding the time and manner of a consecration, will be in his own chapel at Lambeth.

St. Mary's Cathedral, Edinburgh, is the only Cathedral

in the United Kingdom erected in modern times, and I believe the position of the Bishop with reference to this Cathedral is defined by statute.

THOMAS P. HUGHES.
New York, Jan. 18, 1904.

AN EFFECTIVE METHOD.

To the Editor of The Living Church:

AN Associated Press telegram of January 15th mentions the fact that a (R. C.) society has been organized in New York City under the name of "Daughters of the Faith," the object of which is announced to be to "discourage those usages and customs that are the evident causes of the spread of moral evil in society." The manual of the society pledges the members "not to accept or extend invitations to a divorced person who has married during the life of the person from whom he or she has been divorced; not to be present at any entertainment at which any form of gambling, including bridge whist, for money is carried on; not to drink in public cock-tails or any other alcoholic beverages, and to abstain from all such drinking, unless of wine in moderation, at private dinners."

The society is said to embrace women of the best and most distinguished Roman Catholic families in New York, and to have the approval of Cardinal Gibbons, Monsigneur D. Falconi, and Archbishop Farley.

It seems to me, Mr. Editor, that this effort is an attempt to deal with admitted social evils in a most practical and effective manner, and I trust that this society and its objects may be duplicated in all Christian bodies by those who desire to be loyal to Christ and the laws of righteousness.

Of course it may be said that a society should not be needed for such purposes, as the objects are the plain, obvious duties of all Christians.

Yes, no doubt. But the very smaller acquaintance with social Christianity will show that such obvious duties are but slightly observed.

Long ago I was forced to the conclusion that legislation of any kind is utterly ineffective to remedy these evils, unless there is a public opinion to uphold it. And that public opinion will never be created among the laity (where alone it will affect these evils) unless the clerical leaders and teachers definitely set out to make it. One need not mention what the course of the clergy, of high and low degree, has been in the past. But for myself, I do not hesitate to express my sincere belief that a large proportion of the social evils of the present day may justly be laid to the fault of the lack of positive, definite, and even stern condemnation from the pulpit.

There are many exceptions, of course, for which heaven God be thanked!

But it has come to the point that where a preacher faithfully tries to preach "right things," he is characterized as "clubbing the people," and "preaching a God of vengeance." Whereas those preachers who refrain from emphatic condemnation of sin and sins, and who make much of sentimentalities, are admired, extolled and freely maintained because they "speak unto us smooth things."

I repeat, that, in my judgment, until the pressure of social and public opinion, by laity upon laity, is brought to bear upon social evils, the Church may legislate as stringently as she pleases, but the offenders—not a few of whom are her own communicants—will snap their fingers at Bishops, priests, conventions, canons, Prayer Book, and the Word of God!

January 17th, 1904. M. M. MOORE.

EPISCOPAL VS. CATHOLIC.

To the Editor of The Living Church:

SOMETIME since, while visiting a certain town and having an hour or so to spare, I found a church wherein is supposed to be taught the Catholic Faith. Approaching it, I found two little girls, presumably about 12 or 14 years of age, sliding down the broad walk leading to the sacred edifice. I stopped, and the following conversation ensued:

"Is this St. ———'s Church?" They having answered in the affirmative, I further asked, "Can I get in?"

Their reply was:

"O yes, but you must go to the vestry door"; and at the same time they ran ahead, opened the door, and entered with me.

After examining the church and talking a little about the Sunday School and parish, one of them said: "My father is minister of this church"; and at the same time she volunteered

to inform me, "This girl goes to the Baptist over yonder, but we play together a great deal."

My reply was, "That is very nice to see little girls playing together so nicely."

She then asked the question: "Are you a minister of another Church?"

Said I: "O no, I am simply a member of Christ's Holy Catholic Church, as you are."

At my reply they both broke into quite a loud laugh, and as I left the church they both followed me down to the street, and as I left them, the rector's daughter ventured to say:

"Did you think this was a Catholic church?"

Said I: "O yes, it is a Catholic church."

Said she: "No, it is an Episcopal church."

Said I: "When you repeat the Creed, do you not say, 'I believe in the Holy Catholic Church?'"

Said she: "O, yes!"

Thus ended our conversation.

S. H. WOODCOCK.

THE CONSECRATION OF THE REV. M. EDWARD FAWCETT, Ph.D., AS BISHOP OF QUINCY.

[Continued from Page 438.]

marriage vow, the observation of the ancient customs of the Church, Lent, Fasting Communion, etc. There is need for realizing the solidarity of the Church, the Bishops to declare the whole faith, the priests loyal to Christ, to the Bishops, and to be true to the Faith, the laity to be missionaries, to be consecrated in their lives, to learn more about the Church and her order, to read such books as Westcott's *Catholic Principles*. All love the Church, but there is great need for a better understanding of the Church.

Turning to the Bishop-elect, the preacher said, There is a glad and loving welcome for you in the House of Bishops. You will find in your new work much to encourage you. If you put on your shoulder the Master's Cross and follow Him, He will never leave you nor forsake you, especially is this true in difficulty, and sorrow, and trouble, and there will be lots to encourage and comfort you. The Episcopate is preëminently a state of perfection. Follow the example of St. Fabian the Bishop and Martyr whose day this is, and like him be strong in the Lord. God speed you on your journey, and in your work.

The ministers of the consecration were, the Rev. F. J. Hall, D.D., and the Very Rev. W. H. Moore, D.D., the Presenting Bishops, the Bishop of Minnesota, and the Bishop Coadjutor of Nebraska. The co-consecrators, the Bishop of Milwaukee and the Bishop Coadjutor of Chicago. The consecrator, the Presiding Bishop. The Rev. Dr. Leffingwell read the certificate from the secretary of the Diocese of Quincy, of the election of Dr. Fawcett. Mr. J. E. Parker read the certificate from the Council of the Diocese, containing the signatures of a majority of the same. Dean Moore read the certificate from the Standing Committees. The Bishop of Minnesota read the certificate of the House of Bishops. The Bishop Coadjutor of Nebraska read the Presiding Bishop's order for consecration. The Bishop-elect took the oath of Conformity. After which the Bishop Coadjutor of Chicago read the Litany. The Bishop-elect, vested in the rest of the Episcopal habit, was then presented to the Presiding Bishop and consecrated to the office of a Bishop in the Church of God. The Bishops uniting in the laying-on-of-hands were the Bishops of Missouri, Springfield, Fond du Lac, Milwaukee, Minnesota, Iowa, the Bishops Coadjutor of Nebraska, Chicago, and Fond du Lac.

The offering taken is to be devoted to missionary work in the Diocese of Quincy.

After the service a luncheon was served to the Bishops and the reverend clergy in the guild hall of the church. Bishop Anderson, as toastmaster, addressed a word of welcome and kindly greeting to the Presiding Bishop, which was heartily agreed to by all those present. Bishop Tuttle, in responding, spoke of the great need of missionary work in the Church, especially in the coöperation of every member of the Church in the work of the Missionary Society of the Church. Bishop Fawcett spoke of the brotherly association with the clergy of the city, and expressed the hope that he might always hold the same place in their hearts. Bishop Seymour thanked the ladies of the parish for their kind hospitality. One note of sadness was the enforced absence of the venerable Bishop of Chicago.

GOD HAS PROMISED forgiveness to your repentance, but He has not promised a to-morrow to your procrastination.—*St. Augustine*.

Literary

Sunday School Aids.

Practical Primary Plans for Primary Teachers of the Sunday School. By the Rev. Israel P. Black. Chicago: Fleming H. Revell Co. 12mo, 160 pp. Price, \$1.00 net.

Chalk. By Mrs. Wood. Same publishers.

This first book is just the book it pretends to be. It was not written to sell, it was written to instruct and to help. Its writer has been a successful primary grade teacher for a generation. Perhaps he does not "know it all," and an examination of the book shows that he makes no such claim. But the book proves that he knows more than most men do about Sunday school work among young children, and that what he knows he can tell, and does it in a most interesting and happy and helpful manner.

It is a practical book and fills the needs of the worker who has to make his own Sunday school tools, as well as the one who is able to buy all he needs. Here are two examples of the book's suggestions:

Children in the primary department become very much attached to their teachers. Promotion to the next grade loses all its attractions when the loved teacher must be left behind. How have you met the case? With coaxing on your side, tears on the child's?

This is Mr. Black's way of meeting the universal difficulty. The new teacher is called in from the main school and acts as an assistant in the primary room for a few weeks, gets acquainted with the children, and learns right methods. Then a primary class of older pupils is assigned to the new teacher. Then, after a few weeks, when teacher and children have learned to love each other, the suggestion of promotion with their new teacher is met by smiles instead of tears.

Here is another problem, that of a small church, with separate classes and no separate rooms in which to put them. The children's eyes and ears are full of the doings of the next class; result, no attention, and hopeless longings for a properly built Sunday School room. Solution of the problem: After the opening devotions, six or eight folding screens (home made) are brought forward, stretched out in their proper places, and the little church is transformed, with departments for each class. Sounds are softened, and the restless eyes can see their own teacher only.

The book is full of just such practical hints and helps; these are the first two we stumbled upon. We know of no Sunday School worker so well informed that he cannot find in this book some helpful suggestions.

Chalk is a book on black-board work. It is divided into two parts. The first relates to the right use of chalk in Sunday School work, and is a sensible and helpful presentation of the subject.

The second and, larger part is devoted to specimens of the author's work, and it comes very near being silly. Her black-board figures look as if they had been drawn by a child five or six years old. We believe in simplicity and in adapting one's work to the children, but there is a foolish talking down to children which sensible children resent.

We believe that such work as Mrs. Wood presents and commends belittles sacred truth and makes holy things ridiculous.

ALFORD A. BUTLER.

Historical Lessons on the Nature of the Kingdom of God. By the Rev. Chester C. Kemp, B.D., Clinton, Michigan. For sale by the Author. 80 pp. Price, 15 cts.

About a year ago the author published a thoughtful pamphlet on a very important topic, *The Kingdom of God*. He has now put the same matter into a text book for the use of Bible Classes or of young persons being prepared for Confirmation. His book is a clear presentation of facts; of facts of vital importance to the children of the Church, and in the hands of a good teacher, i.e., one who is well read and who knows how to teach, it will prove a suggestive and helpful text-book.

In its 80 pages the book covers the whole history of God's Kingdom in the world from the fall of man to the present day. Necessarily it deals with general truths, and it takes an unusually good teacher to make general truths either attractive or impressive. The present book seems to be intended to be one of a series. The title-page heading is, "The Kingdom Series of Sunday School Text Books." If this one could be studied as the last book in such a series, the one which summed up the concrete and particular statements of several more elementary books, it would be likely to accomplish its purpose. If the author writes such a series he should more closely follow the method of the Catechism; there truth is presented not as abstract fact, but as human truth, i.e., truth in its relation to "the child of God."

A. A. B.

Religious.

The Canon of Reason and Virtue (Lao-Tze's Tao Teh King), translated from the Chinese by Dr. Paul Carus. Chicago: The Open Court Publishing Co.

We learn from the "Foreword" that Lao-Tze was born in 604 B.C., half a century the senior of Confucius. He attained great fame and Confucius is reported to have consulted him. The two sages, however, did not harmonize. Confucius was a teacher of outward conduct or propriety, and his system was based upon merely human relations and duties of the social order. The philosophy of the elder was speculative and mystical, based upon the Divine Reason. In his old age he wrote the short book on Reason and Virtue, which was raised by imperial decree to the dignity of canonical authority, and is therefore called King or Canon.

The style is aphoristic. It consists of eighty-one brief chapters, the first thirty-seven of which are upon Reason, and the remainder upon Virtue. The translator has not altogether succeeded in making the meaning of his original clear to the English reader, and we understand there is a difference of opinion as to the true significance of certain abstruse terms. But the sentiments expressed are of the most noble character. The ethics of Lao-Tze are especially interesting because the passive virtues are inculcated as the primary principles. His moral doctrines, in this respect, shadow the truth that was to come. They illustrate the saying of St. John when he declares of the Eternal Word of God: "In Him was life; and the life was the light of men." To the Christian mind there are also dim suggestions of the Divine Trinity; for instance, in chapter 42.

It might have been stated in the preface that Lao-Tze was the alleged originator of the Taoist sect, the name Taoism being derived from the first character in the title of this book. Supposed to have been the incarnation of the Divine Principle, and born of a virgin after a period of eighty-one years' gestation, his name denotes one who is both old and young.

The translation we have in this pamphlet is contained in a larger work by Dr. Carus, including the Chinese text, an historical introduction, notes, and other valuable material. F. H. STUBBS.

Shoes and Rations for a Long March, or Needs and Supplies in Every-day Life. By H. Clay Trumbull. New York: Charles Scribner's Sons.

A volume of fourteen sermons by an army chaplain in the Civil War, and the last by the lamented author who died on Dec. 8th of this year in Philadelphia. The discourses are unconventional, but practical, and are full both of common sense and of piety.

The Study of Ecclesiastical History. By William Edward Collins, B.D., Professor of Ecclesiastical History in King's College, London. New York: Longmans, Green & Co.

This new volume in the series of Handbooks for the Clergy, edited by Rev. Arthur W. Robinson, B.D., deals with the method of study of ecclesiastical history. The earlier chapters are rather technical, but the later ones are practical and decidedly useful. There is a good bibliography appended.

Professor Collins is an expert on this work, and what he has to say is entitled to careful consideration.

The New Thought Simplified: How to Gain Harmony and Health. By Henry Wood. Boston: Lee & Shepard. Price, 80 cts. net.

What shall the Churchman do with the "New Thought"? We believe that it is unchristian and subversive of true religion. As here stated, however, its objectionable features have been eliminated largely, and, if it were not for the title and an occasional phrase, here and there, one might think that he was reading a treatise upon the value of meditation. There is little, in fact nothing, as here stated, that is new in the New Thought, except that it is set forth with the new psychology consciously in mind.

One-third of the book is taken up with a sort of irenicon, in which there is an attempt to harmonize the author's teachings with the Church, the Bible, Christian Science, hygiene, modern reforms, etc.—a rather ambitious program! There is an appendix of twelve "Suggestive Lessons," which are sample meditations upon such thoughts as these: "I open my whole nature to the Universal Spirit," "I lift my consciousness from the seen to the Unseen," "Love thinketh no evil," "I am building the world in which I must live." These are excellent, and if the New Thought stopped here, no one would gainsay it, though he might wonder at the fancied necessity of a new philosophy to exploit it. Its fundamental weakness, however, is that it starts from below, and finds no place for the manifestation of God in Christ. But, alas, like Christian Science, it yet has many admirers.

Spiritual Power through Physical Phenomena and Impact. By the Rev. F. Washburn. New York: Edwin S. Gorham, 1903. Paper, 10 cts.

In this sermon Mr. Washburn pleasingly endeavors to show the reasonableness of the sacramental principle, as against Manichæan disparagement of matter.

THOMAS WHITTAKER announces a second edition, with a new preface, of Bishop Randolph's *Reason, Faith, and Authority in Christianity*, being the Bishop Paddock lectures delivered before the General Theological Seminary two years ago.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XVI.

A BASKET OF PROVISIONS.

MRS. LANE had a spinning wheel as well as her neighbors at Monteagle, and although times were fairly prosperous with her again, considering the losses by the flood, and some subsequent depredations of the war, she had to do a deal of spinning for herself and for Peter Vrick's growing children across the way; and she was seated at work upon this particular afternoon, evidently in a good humor, to judge by the broad smile upon her face.

Her two youngest boys, now growing to be quite stalwart lads, were picking over apples and storing them in barrels for winter use in the yard outside, when her eldest son, the farmer, a stout, red-faced, good-natured young Dutchman, appeared coming through the gate, carrying a suspicious-looking bag under one arm. With a nod to the boys, and a cautious glance around the premises, Peter walked into the sitting-room and deposited his burden upon the table.

"Where's *he*?" asked the young man, cautiously.

"Oh, you needn't be afraid of *he* comin' around soon ag'in, Peter, he's off to the war, so he said this mornin'."

"Off to the war? You mean he's goin' to fight, ma!"

"So he say!" answered the mother, chuckling, "but I'll believe he's been fightin' when he comes home with a leg or arm off, like Mr. Norton Lee, over to Monteagle."

"When did Mr. Norton come back?" asked Peter, with increasing astonishment.

"Ain't you heard how he came home day before yesterday with only one leg left, and he a battered mos' to a jelly at Chancellorsville?"

"No, I ain't heard a thing about it till now. That do beat all—if them Lees don't have more trouble than enough with their house burnt, and their horses stolen and two on 'em dead since the war began!"

"That's what comes of being gentry folk," said Emy Lane, pulling the thread as fast as her huge arms could move back and forth, and puffing considerably with the exertion.

"I don't want to be no gentry, then," ejaculated her eldest, seating himself in a big armchair usually appropriated by his step-father. "I feels sorry for Mr. Lee, and they do say they're gettin' poorer every day over to Monteagle, and Dr. Douglas, he's goin' to take his brother-in-law's place in the army—gone a'ready, they tell me."

"I wish there was somethin' I could do for 'em, Peter. I ain't never forgit how they saved us in the freshest time, an' I'd a-been helpin' 'em long 'fore now if it hadn't been for Mister Lane. He's that stingy, there's no standin' of him, an' I must say I'm glad he's gone to the war, to limber him up a bit, if nothin' else!"

"I've made a find, ma," said her son, winking his right eye toward the boys, and his left in the direction of the bag, as if to say she must on no account divulge the secret to a third party.

"A what, Peter?" she asked, bending forward eagerly.

"A find. I was workin' down on the river to-day, gettin' logs ready to haul, an' all of a sudden I seen a gleam o' somethin' bright in the sand—you know there's a sand-bed in that hollow; an' I got down on my knees and scraped away until I found some gold pieces."

"You don't say, Peter!" exclaimed his mother with suppressed excitement in her voice, as she placed one fat hand on either knee and regarded her eldest-born solemnly.

"Yes, some gold pieces," drawled Peter, "an' then, thinks I to myself, where there's one gold piece there must be more, an' I took a spade and dug deeper, until I struck somethin' hard and there was one o' your old man's gold bags, what went off in the flood, an' only a quarter of the money spilt out and lying loose like I told you. So I fetched it right along, an' here it is; but I ain't goin' to tell *him* about it," added the young man doggedly.

"Them what finds should own, Peter," answered Mrs. Lane. "You found it an' it belongs to you more'n it does to him, 'cause he took my money and put it in that old chest, with yourn, he did, an' I reckon this is a part of it you've found."

"We'll fix it that way, anyhow," said Peter, with a twinkle of his honest eye.

"You take half and gimme t'other half, Peter, that'll make it square!" continued his mother.

"I ain't no miser!" said Peter, rather sulkily.

"That you ain't, Peter; you're Hans Vrick's son, you are."

"Better buy somethin' for those folks to Monteagle," blurted out the son, turning redder in the face in consequence of the compliment paid him by his mother.

"If I just don't!" exclaimed Emy Lane, energetically. "It's the very idea, Peter, an' it's my opinion that the best way to keep money's to spend it these days, 'cause like as not'll come a troop of soldiers an' take it from you."

"Or another flood," interposed Peter, with a grin.

"Like as not," said his mother, gazing reflectively at the bag; then she added, "You'd best take what you want, Peter Vrick, for your own needs, an' I'll take out some to buy provisions, an' then we'll put the rest out of sight. He might come back any minit. I ain't trustin' him no more'n nothin' 'bout the fightin'. Can't you go to town and buy things for a basket to send those people over to the mountain? Seems like it's a debt we ought to pay back, Peter, now we've got a chance."

"That I will," said honest Peter, rising and untying the bag from which he took a handful of the glittering coin to fill his pockets. "Now, what's to be done with the rest of it?" he asked.

"Put it in the cellar—hide it in that hole in the ground where the silver spoons is; that's the safest place for it."

So Peter deposited the bag in the place specified, took the list of things his mother had written out and set off to the store, six miles distant, in an old cart drawn by a mule, which was hitched at the far gate.

"Provisions is dear an' money's scarce," he remarked sentimentally, as he parted from his mother, whose gaze followed him anxiously. She said warningly, "Be careful how you show the money round among them sharpshooters. Remember Tommy Lane!"

"I remember!" he halloed back, making a mental resolution to be wary with his change.

In about two hours' time he returned laden with parcels, which, being duly examined and approved by his mother, were packed neatly into a basket. Then the boys were called and instructed to take the basket by a side path to the river, row across, and leave the boat at the landing until they had delivered the basket and the message to the Monteagle folks, and by no account to tell anyone they might meet of the purport of their journey.

Hans and Paul set off quite proudly upon their important errand, and, strange to say, reached their destination without having upset the contents of the basket in the river, or being waylaid by hungry and ferocious soldiers on the way, or being set upon by the bloodhounds, all of which disasters were duly predicted by the over-anxious mother, who had not a peaceful moment until she saw their sturdy legs reappearing over the hillside, and received the note of thanks written in Eleanora's dainty handwriting.

"I feel sort of easy in my mind," said Mrs. Lane, standing in the doorway with arms akimbo, "an' I hope my boys will always remember to be grateful like their own ma and pa, and not stingy like—"

"Who's stingy? I'd like to know," said a deep, sly voice behind her; and Emy started with amazement, as her husband's heavy hand was laid upon her shoulder.

"La, Mister Lane! is the battle over, then, an' you ain't wounded nor dead?"

"Hold your tongue, woman!" Emy sniffed suspiciously, and the boys stood regarding their step-father with a mixture of fear and amusement in their open countenances.

"I want to know," continued Frederick Lane, fiercely, "what you've been givin' away now? Ain't we poor enough without your gettin' rid of the little that's left?"

"I just sent a little tea to old Mis' Lee," said Emy, with a glance at the boys, who, having been through a course of training in regard to their affectionate step-parent, kept upon their innocent countenances an expression of delightful blankness, as if to disclaim any understanding of the subject in hand.

"That's what you had them boys at 'stead of getting through with sorting apples," at which hint the boys turned to and worked with unusual ardor, and the storm blew over for the time. Emy Vrick Lane chuckled to herself as she went about the preparations for supper, saying in an undertone:

"I'm even with you now, Mister Lane, if I never was before, an' them's my boys, I'd have you to know, not yourn. La!

I do feel so good I can't hardly keep from laughin'. I wish Peter'd been here, that I do. It's sort of comfortable to think that poor lady what was used to the best all her life, is a-settin' down to a good square cup of green tea. It makes me feel so good!" and Emy rubbed her hands delightedly, as she sniffed the aroma of her own beverage boiling on the stove.

Gratitude is the more delightful when unexpected, and the Monteagle dwellers felt their hearts warm toward the woman who thus tried to requite, as far as in her power, the kindness shown her two years ago by her then well-to-do neighbors, and to compensate in a measure for the ingratitude of Frederick Lane, who had borne a grudge to the world in general and his neighbors in particular since the loss of his gold bags by the freshet.

He had taken of late to frequenting a tavern where gambling was in vogue, and his thirst for money made him more eager than ever to retrieve his fortunes in that questionable manner, and there were always in those lawless days of the war some stragglers from the army who were ready to join him at this exciting game.

The grandmother felt a warm glow steal over her aged frame as she sipped the now unaccustomed beverage; Eleanora surveyed thankfully the large package of sugar and the ten pounds of flour—luxuries indeed, which would help tempt her husband's flagging appetite, and the children shouted when they saw the apples and small cakes which fell to their share. Poor little things, their chief diet for months past had been potatoes, molasses, and cornbread!

It was true enough, as Mrs. Lane had said to Peter, the gentry suffered most, being deprived of former comforts and forced to unaccustomed hard labor, for which they were ill-fitted physically.

* * * * *

Tramp, tramp, came the ragged grays down the hard turnpike that same evening that the gold was found by Peter Vrick, and the troops turned in at the Lane gate and quartered themselves for a day or two upon the residents; for, said they, since the men do not fight they must supply provender for the soldiers and their horses; and though the miser was loth to leave his lands and barns unguarded, he was still more loth to be pressed into service, and made his escape that same night to his usual tavern haunt, where he drank at the expense of his comrades, from whom he continued to win at the gaming table, and where he paid mine host for his lodging by attracting a crowd around to listen to his war stories, of which he had a fund at his command, and could narrate with a certain plausible eloquence which fascinated his hearers. He knew all about the movements of the Army of the Potomac, as well as of those of the Confederates, gradually dwindling in numbers and in resources, and he fashioned a rude game played with a checker board, upon which he represented to the audience the checks and counter-checks of the opposing forces with a skill which dazzled the peasant folk gathered about him. They believed him to be a man of martial skill, who had suffered many hairbreadth escapes in the sharp fighting of the past three years, not knowing that the great story-teller had never been seen save in the rear of those battles which he knew by heart and had upon his tongue's end.

While he talked, and drank, and gambled successfully at the tavern, the boys in gray were consuming his winter stores as fast as their poor hungry horses were consuming the provender in the well-filled barns, and the apples picked over by Hans and Paul Vrick disappeared as if by magic as the men sat around the camp-fire of an evening, joking and singing as soldiers are wont to do when not upon duty, even when, like these poor men, they had starvation and defeat staring them in the face; for there were few, even among the most hopeful, who did not realize what the result would be in the near future. Old men and boys were now the only recruits for the Valley troops, and it was at this time that Josh White, aged as he was, exchanged the pulling of ferry ropes for the handling of his rusty sword, and when the Lane quarters were abandoned, Peter and Hans Vrick joined the marching ranks. So Emy was left with but one child, her youngest son, for company, with her larder depleted and her fowl-yard empty and silent; yet her round face glowed with pleased excitement as she watched her two sons depart with shouldered muskets, Hans holding high his young head as he endeavored to keep step with his older comrades. And the next day when Frederick Lane returned, having made sure the troops were gone elsewhere, he found Peter's wife and children installed as members of his household.

[To be continued.]

The Family Fireside

AN EXILED SINGER.

TO G. A. R.

Within the dim Cathedral's ivied walls,
Erected on a far-off ocean's shore,
Where white-robed singers chant in carven stalls,
And sculptured saints praise God for evermore,
I ne'er may sing again.

Grim, barren mountains circle me about,
A brazen sky glows breathless overhead,
No shadows from the feathery trees creep out,
To comfort me upon my weary bed,
Whence never I may kneel.

Make, Lord, my bed and altar, all the day,
Like ancient Aaron's, bearing offering,
My vast cathedral solemn mountains gray,
Wherein the blithe, bright-winged birds may sing
My heart's song unto Thee.

The myriad happy stars, on faltering rays,
A message bear to my far-exiled place:
"God hath thus called thee from His earthly praise
Sooner in joy to sing before His Face,
To kneel before His throne."

EDNA A. ST. JOHN.

BEDROOMS.

By MARY FOSTER SNIDER.

NOT SO very long ago any small, dark, out-of-the-way room was considered good enough for a bedroom, but, fortunately, we have changed all that, and every up-to-date housekeeper understands that the sleeping-room must be light, airy, and well-ventilated. As we pass, or are supposed to pass, one-third of our time in bed, and many persons, from choice or necessity, spend many of their waking hours in their sleeping apartments, it is very essential that these rooms should be as pleasant, comfortable, and healthful as it is possible to make them. They should be as large as the dimensions of the house will permit, and well lighted and ventilated. If there can be a separate sleeping-room for each member of the family, so much the better; if not, the rooms should be arranged to hold twin single beds instead of one double one.

Comparatively few bedrooms in houses of moderate cost are well lighted. A chandelier with at least two lights, and a bracket or bulb each side of the dresser will be found only sufficient for convenience. The lights in many bedrooms are so poorly placed that to arrange the furniture symmetrically, the head of the bed would come just where the dresser lights are placed. In either building or renting a house, these small matters should receive careful attention, for much of the comfort and convenience of the household will be found dependent upon them.

Some one has said that every room in the house should possess a fireplace, and that each fireplace should have its separate chimney carried up to the top of the house. Unfortunately, these are not to be found in the average house. It is quite certain, however, that there is no more perfect means of ventilation than an open fireplace, and the ideal home will have one in every sleeping-room. If this is not possible, at least one or two rooms should be thus provided. Especially in illness or invalidism is this desirable; while, sick or well, no more delicious *dolce far niente* can be experienced than that which overcomes one before an open, glowing fire. The ruddy blaze and pleasant warmth are worth a thousand sermons on cheerfulness. Only those who, after long custom, are deprived of the bedroom fireplace, can fully appreciate its charm and comfort. The smaller the sleeping-room, the more necessary a fireplace becomes for its proper ventilation, while for heating purposes it is superior in beauty and salubrity to all other methods.

No housekeeper requires to be told of the desirability of a large closet in each bedroom, and this should be conveniently provided with some wide shelves and a deep drawer. In building a house it will frequently be found possible to place at least a narrow window in each of the closets, and this is always highly desirable. Such a closet is easily kept sweet and well ventilated, whereas one without a window must have constant care or a close, musty odor will often be discernible. Large closets should be planned for, even if it becomes necessary to economize a little in bedroom space. In the average middlepriced home, dressing-

rooms are almost unthought of; yet when two must occupy one room, even if small children, something as a substitute should be planned for. A large, well lighted closet may be used, or one corner of the bedroom may be curtained off; anything, indeed, which will secure privacy and encourage modesty.

Each bedroom should be so situated that it can be thoroughly ventilated every day, and if the direct rays of the sun are permitted to enter freely, so much the better. For at least one hour every day a bedroom should be flooded with sunshine, and at the same time the closet door should remain wide open.

Soft, delicate shades of blue, gold, grey, or green for the walls, give a cool, restful sensation. A delicate pink is also pretty, and yellow is especially good for rooms which are not well lighted. A flowered wall paper in a bedroom is so frequently condemned as to elicit some amused wonder. The reason usually given—that the effect is disturbing to thought—does not apply as much to the bedroom as to the living-rooms, in the majority of cases. The rooms are darkened for sleeping, and in one's waking hours it is of little significance whether the paper be plain or simply patterned with beautiful flowers. Even invalids frequently prefer the latter, claiming that when too weak to talk or read, it is more restful and cheerful to look at beautiful bunches of roses on the wall than at a plain paper or tint. The pattern must be very carefully selected, however; anything geometrical or in the least intricate will prove disturbing, as is so often asserted. The most pleasing of all to our household invalid has proved bunches of exquisite large, pink roses on a soft cream ground, and in another room, which gave her great satisfaction, the paper was a soft, dark blue with loose clusters of lovely, pale-pink roses scattered over it.

Carpets have very wisely been banished from bedrooms. Rugs are clean, pretty, and hygienic. They may be frequently carried out of doors and beaten, and left in the fresh air and sunshine while the floors are washed off and left to dry.

Every bit of drapery in a bedroom should be washable, and even of this there should be no more than is necessary. Nothing is so pretty and dainty for the windows as pure white, and nothing else will launder so easily and beautifully. Many of the pretty cretonnes and chintzes also launder well, but one must be careful, as, if frequently cleaned, they are apt to fade. An oblong box ottoman upholstered in cretonne or chintz is a very desirable piece of furniture for a bedroom. It may be made into a very comfortable seat, and is the place of all others to keep one's shirt waists. A softly cushioned box couch placed in front of a window and heaped with pillows, will be found delightfully comfortable, and will prove an invaluable place in which to keep skirts or comforters.

EASILY CONVINCED.

A TRUE STORY.

SOMEWHERE about eighty or ninety miles above Mason and Dixon's line there lived a quiet man whose wife was disposed to be superstitious. He refused to accept her arguments, but in time she found him to admit that the howling of a dog foretells the death of a human being.

The usually taciturn husband stopped a neighbor and said, "I didn't use to believe that a dog's howl was a sign, but I do now. Last night our dog howled, and my wife said, 'Someone's going to die!' I told her that was all nonsense; she said, 'Just you wait.' I came down stairs this morning, and opened the paper, and, sure enough, there was a man died in Baltimore; so I believe her now."

Clergymen who have labored with skeptics, lawyers' who have addressed stubborn jurymen, patentees who have failed to win the support of syndicates, may envy the ease with which the good woman convinced her husband.

HOW TO POLISH TORTOISE.

IN THIS tortoise shell age it is well to know how to keep brilliantly polished the many pretty ornaments with which every gentle head is decorated. Brown locks and fair ones may be faithfully shampooed, but the shell combs and fancy pins are bound to become dull unless every now and then they are given a brisk rubbing. The finest of old linen is none too good with which to polish up good shell, and after first moistening the soft old cloth in lukewarm water it should be touched into the charcoal box, says the *New York Journal*. The finely powdered charcoal is the only kind for this purpose, it goes without saying. After this has been wiped off, a little prepared chalk should be used in the same way, the chalk having been wet with vinegar.

As a finish to give a smooth gloss to the tortoise, a little chalk should be taken into the dry palm of the hand and the dainty hair article given another good rub.

SOWING AND REAPING.

ONE soweth and another reapeth. . . . Other men laboured and ye entered into their labours." How true have these words of our blessed Lord been in every sphere of human life and work! The originator of some scheme, the discoverer of some invention, must be content to let those who shall come after him carry it on to its full development of use or beauty.

One soweth—the dawn of a new thought rises in the mind of some great man, but has to lie dormant, to be a seed, it may be for centuries, before suitable conditions allow it to ripen and be perfected.

One soweth—a faithful priest, in huge town parish or obscure country cure, sows by instilling the first elements of the Faith, fighting with the prejudiced, awakening the indifferent, patiently catechising and training the babes in Christ; and perhaps dies in the burden and heat of the day, without apparently having gathered in one sheaf. Another reaps, gathers in the fruit of the teaching so patiently given; builds up the edifice of Christian doctrine, and gains acceptance for point after point of Christian symbolism; and in man's eye often gains all the credit. But the name of the faithful sower, who went forth, it may be, weeping, is inscribed in gold in another record than man's.

Or, as we think of the revival of Church principles during the present century, we realize how truly we are now reaping the fruits of the labors of the pioneers of the movement. In what faith and patience, amid what rocks of prejudice and thorns of opposition, was it often sown then! One of the last survivors of those early days, lately called to his rest, used to rebuke those who were tempted to despair of the future of the Church, by pointing to the marvellous spread and increase of Catholic doctrine in the past sixty years; to the contrast between those days and our own, when we are entering into their labors, and take, as a matter of course, what then was fought for in the face of distrust, fear, and dislike.

And coming down to more individual effort—to how small a proportion of us is it given to see the full development of our work—to be reaper as well as sower!

And how many of us can be content to have it so? "It seems so hard," we say. "Why should I have all the labor and my successor all the credit?"

But is it so? Has not the reaper his share of trial, too? Is not the burning sun of autumn more trying than the soft showers and tender radiance of spring? As the work is carried on does it not become more complicated—often more arduous, certainly more liable to criticism, if not, as before, to opposition?

And, even granted that the division of labor and credit is unequal, have not saints and heroes of old had to endure the same apparent injustice? Moses had the trials and dangers, the horrors and rebellion of the forty years in the wilderness—Joshua must lead the conquering hosts into Canaan.

David must prepare with pains and cost and loving care for the Temple which is to be called by his son's name; John the Baptist must, at the very height of his influence, see his power wane and the multitude flocking to One mightier than he.

Is there not a holier, more wonderful example than these? Did not our Lord Himself tell His Apostles that they should do "greater works" than His? He, indeed, went forth, as the Divine Sower, during those marvellous three years of His ministry, but He saw not, during His life on earth, the visible success, the glorious reaping, that was to begin on the Day of Pentecost and go on through the Christian ages. If apparent failure is our portion, shall we not rejoice in that we are thus more like our Incarnate Lord?—*Our Work.*

ASK GOD'S BLESSING each morning upon what is to befall you that day: you know not what it will be, but He knows. Ask His blessing upon the trials of the day, its trials of temper, its trials of patience, its trials of resolution, its trials of courage, its trials of faith. Do this not now and then, but constantly, and you will be astonished to find how bright a light is shed over all; how you are enabled to overcome temper, to exercise forbearance, to adhere to duty, or else (for this, too, is of God) how your very falls are made steps towards rising to a better because a humbler standing, with a renewed assurance that He is with you, in whose presence is life and peace, and whose strength is made perfect in weakness.—*Dean Vaughan.*

A WOMAN'S HEART is like a lithographer's stone. What is once written upon it cannot be rubbed out.—*Thackeray.*

DARKENED CAGES.

"We darken the cages of birds when we wish to teach them to sing." For the same reason, it may be, God sends dark shadows over the hearts and homes of His people.

[Lines written to a saintly friend, a "shut-in," upon reading the above clipping in *The Young Churchman*.]

This custom, dear, is very old.
To teach a bird to sing, I'm told,
Its cage must darkened be, each day,
Of beams of light, not one bright ray!

Of all the ways to reach the heart
This is the queerest, strangest art!
And yet, God often tries this plan
To change the stubborn heart of man!

Dear, patient friend, you're in my mind,
So much like bird in cage confined
With pain, like clouds of darkness round,
Still voice to sing God's praise, you've found!

And truly, what a friend you've been
To many hearts, though so shut in.
For when to you, their ills they bring
You teach them in their griefs to sing!

O, brave, long-suffering one, sing on!
One day a glorious light will dawn,
Revealing those your sufferings blessed,
Whose number you've not even guessed!

Not only sights, but sounds, you'll hear!
Such sounds meant not for mortal ear!
Earth's sweetest songs, however rare,
Cannot with angels' songs compare!

Eye hath not seen, ear hath not heard,
Nor visions bright, nor songs that stirred,
E'er thrilled you like that Voice Divine
Which says, "Well done, blest servant Mine!"

"The bitter cup I gave to thee
With patience thou didst drink for Me.
See now, the glorious crown prepared
For those, who in My sufferings shared!"

"For every pain that thou didst bear,
I've set a sparkling jewel rare,
That so this diadem of thine
Might e'en the stars of heaven outshine!"

Faint not, then, friend, fresh courage take
And bear thy part, for Christ's dear sake,
Since suffering was thy Master's lot,
Thou wilt bear thine, nor murmur not.

His faithful promise keep in mind,
For each new trial, strength you'll find,
His grace sufficient, He will lend
If thou wilt trust Him to the end.

And then when comes that last great day
That crown which fadeth not away,
That sparkling diadem, most rare
Of everlasting Life, thou'lt wear.

Honolulu, T. H.

L. MAY BAKER RESTARICK.

CARE OF FERNS.

CONTRARY to the opinion of most people, the Boston fern thrives best when exposed for at least half a day to strong sunlight. An ideal place for such a fern is an east bay window. The plant never should be turned around except twice a year, once early in the spring and again in November, says the *Chicago Tribune*. About the 1st of March cut off all the fronds on the side that has been turned toward the room. Then turn that bare side toward the light. In a few weeks the young fronds will be half grown. In the autumn repeat the process. In this way all the fronds are renewed every twelve months.

Quite as important as this systematic exposure to sunlight is proper drainage. The pot which holds the fern should stand on an inverted bowl in a jardiniere. There is always water in the jardiniere, but, owing to the inverted bowl, it never reaches the roots of the fern. If the pot stands in water the soil sours and the roots rot, sometimes to within a few inches of the soil's surface.

Another point that must be remembered is that the roots of the fern need air. This free circulation of air is obtained by having the jardiniere several sizes larger than the inner receptacle.

Every week stir into the soil half a teaspoonful of plant food. Be careful not to let the food touch the fern itself, but mix well with the earth about it.

If scales should get on the fern wash it with a soft sponge dipped in a suds made from whale oil soap. After two or three hours wash off with clear water, as the suds fill up the pores of the fern stems.

Once a day moisten the soil about the fern with a pint of cold tea or coffee.

Church Calendar.



Jan. 41—Septuagesima.
 Feb. 1—Monday.
 " 2—Tuesday. Purification B. V. M.
 " 5—Friday. Fast.
 " 7—Sexagesima.
 " 12—Friday. Fast.
 " 14—Quinquagesima.
 " 17—Ash Wednesday. Fast.
 " 19—Friday. Fast.
 " 21—First Sunday in Lent.
 " 24—St. Matthias. Ember Day. Fast.
 " 26—Friday. Ember Day. Fast.
 " 27—Saturday. Ember Day. Fast.
 " 28—Second Sunday in Lent.

CALENDAR OF COMING EVENTS.

Feb. 8—A. C. M. S., Wilkes Barre, Pa.
 " 11—Spec. Conv., Albany.

Personal Mention.

THE address of the Rev. W. A. ATKINSON is changed from Perry, N. Y., to Ann Arbor, Mich.

THE address of the Rev. ARNOLD G. H. BODE is changed from Denver to The Deanery, Laramie, Wyoming.

THE Rev. C. E. BIRNBACH has resigned the rectorate of St. John's Church, Decatur, Ill., and will on Feb. 1st take charge of All Saints' Church, Morris, Minn. (Missionary District of Duluth), in connection with the stations at Brown's Valley and Beardsley, Minn.

THE Rev. CLYDE B. BLAKESLEE of Shell Lake has accepted a call to St. Mark's Church, Wau-paca, Wis.

THE Rev. FRANCIS A. BROWN, for the past six years rector of St. Mark's Church, Leominster, Mass., has resigned his charge, and will go South on account of his wife's health.

THE Rev. JAY S. BUDLONG of Pine Island, Minn., has assumed charge of All Saints' Chapel, Portland, Oregon, made vacant by the resignation of the Rev. E. T. Simpson, who has gone to Honolulu, H. I.

THE Rev. GEORGE CALVERT CARTER of St. Mark's Church, Philadelphia, Pa., has accepted a call to St. Andrew's Church, Washington, D. C.

THE Rev. WILLIAM DAFTER, D.D., of Marinette, has accepted a call to Marshfield, Wis.

THE Rev. JOHN DAVIS, rector of St. Paul's Church, Evansville, Ind., has tendered his resignation, to take effect May 1st. Mr. Davis intends returning to Japan, where he did missionary work for a number of years.

THE address of the Rev. WM. V. DAWSON is changed from Netherwood, N. J., to Elk Rapids, Mich., where he will take the rectorship of St. Paul's parish from Jan. 31st.

THE address of the Rev. R. M. EDWARDS is changed from Brentwood to Central Islip, L. I., N. Y.

THE Rev. PAUL ROGERS FISH, mission priest at St. Mark's Church, Springfield, Vermont, has been unanimously elected rector of the Church of the Holy Spirit, Rondout, N. Y.

THE Rev. JOHN GREGSON, who has been officiating at Littleton while the rector, the Rev. James B. Goodrich, was abroad, has taken charge of the missions in Rochester and Derry by appointment of the Bishop. His address is Rochester, N. H.

THE Rev. WYLLYS HALL, on account of his health, has resigned the rectorship of St. Paul's Church, San Rafael, Calif., and will spend some months in rest and travel. Until further notice, his address is Phoenix, Arizona.

THE address of the Rev. R. M. HARDMAN is changed from 504 South A Street, to 1101 South First St., Arkansas City, Kansas.

THE Rev. W. H. HAUPT has resigned St. Alban's, Florence, Colo., to accept a call to St. Paul's Church, Clinton, Mo. He will begin work in his new parish Septuagesima.

THE Rev. W. H. LAIRD, rector of St. Ann's Church, Nashville, Tenn., has accepted a call to

St. James' Church, Warrenton, Va., and will assume charge of that parish in March.

THE Rev. EDWARD L. PARSONS of San Mateo, Calif., has declined the call to St. Paul's Church, New Haven, Conn., which rectorship was made vacant by the elevation of the Rev. Dr. Lines to the episcopate.

THE Rev. D. C. PATTEE, for the past eight years rector of Holy Trinity Church, Schuyler, Neb., is about to remove to Cedar Rapids, Neb., to assume charge of another parish.

THE Rev. W. E. POTWINE of Pendleton, Ore., has resigned the rectorship of the Church of the Redeemer and accepted work under Bishop Restarick.

THE Rev. RICHARD ROWLEY of Wheaton has been appointed rector of St. Paul's Church, Rogers Park, Ill., and will enter on his new duties at once.

THE Rev. HOMER WORTHINGTON STARR, M.A., of St. Jude's Church, Monroe City, Mo., has been called to St. Paul's Church, Council Bluffs, Iowa, where he will hold his first service on the First Sunday in Lent.

THE Rev. GEO. M. TOLSON, who has been the priest in charge of the missions in and around Charlotte, has accepted a call to the rectorship of St. Stephen's Church, Oxford, N. C., and will begin his new work about the first of February.

THE address of the Rev. WM. BOHLER WALKER will be, after Feb. 12th, Christ Church Rectory, Macon, Georgia.

ORDINATIONS.

PRIESTS.

OHIO.—At the Church of Our Saviour, Akron, on Tuesday, December 29th, the Bishop of the Diocese, the Rt. Rev. W. A. Leonard, D.D., advanced to the priesthood the Rev. DANIEL A. BLOSE. The Rev. Geo. P. Atwater, rector of the church, presented the candidate, and the Rev. E. L. Craft preached the sermon. They, together with the Rev. S. N. Watson, D.D., the Rev. Robert Hall, and the Rev. Henry C. Johnson, assisted in the laying on of hands. Mr. Blose is in charge of a new and promising work at Barberton, St. Andrew's mission.

TENNESSEE.—At the Church of the Messiah, Pulaski, Tenn., on Wednesday, Jan. 13th, the Bishop of the Diocese, the Rt. Rev. Thomas F. Gailor, D.D., ordained to the priesthood the Rev. CHAS. B. COLMORE, rector of the above church. The Rev. Russell K. Smith of Franklin was the presenter, and the Bishop preached the sermon. Mr. Colmore will remain in charge of his present parish, which is the first in which Bishop Gailor served.

DIED.

BENSON.—Entered into life eternal at 432 Barker Ave., Peoria, Ill., on Friday, Jan. 15th, 1904, the Reverend JOHN BENSON, rector of Christ Church, Limestone, in the 89th year of his age.

OFFICIAL.

ANNUAL MEETING OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society, Auxiliary to the Board of Missions, will be held in the parish hall of St. Stephen's Church, Wilkes Barre, Pa., on Feb. 9, 1904, at 2:30 P. M. Patrons, life and annual members, and friends of the Society and of its work, are invited. Wilkes Barre kindly offers hospitality. Those who desire entertainment are asked to communicate with the Office Secretary, 281 Fourth Avenue, New York.

The Society's meeting this year has added interest because of the larger public attention now directed to Latin America by reason of the proposed construction of the Panama Canal. In St. Stephen's Church, on Monday evening, Feb. 8, 1904, there will be a public meeting to consider the Brazil Mission. Bishop Talbot will preside and speak, and other speakers will be the Rev. Dr. George Alexander, President of the Presbyterian Board of Foreign Missions, the Rev. Dr. Arthur B. Kinsolving, Brooklyn, and the Rev. Dr. J. W. Morris, late of the Brazilian Episcopal Church. Tuesday evening, Feb. 9, 1904, there will be a public meeting to consider Cuba and its interests. Several members of the Executive Committee of the Society, and their friends, are in Cuba during January, and re-

turning, will give their impressions at this meeting. At the afternoon meeting on Feb. 9, after the election and reports, consideration will be given to Church Extension by the assistance of laymen, as carried on in Buffalo, Pittsburgh, New York, Minneapolis, and other cities: a new and promising form of Church progress. The public of Wilkes Barre and all friends of Missions, are cordially invited.

WILLIAM JAY SCHIEFFELIN,
President of the Society,
 JAS. H. DARLINGTON, D.D.,
Chairman Exec. Com.
 EUGENE M. CAMP,
Office Secretary.

CAUTION.

WARNING.—I am constrained to warn clergymen especially against one EDWARD B. M. HARADEN, who, notwithstanding my prohibitions, is still using my name among his references, and is at times posing as a clergyman.

Bishopstead, LEIGHTON COLEMAN,
 January 20, 1904. *Bishop of Delaware.*

BISHOP alias SPELLMAN.—In further reference to the caution recently published respecting one BISHOP, who was then in Chicago, it should be added that the name given was J. H. BISHOP, and that the party's real name is said to be SPELLMAN. For information address COURTNEY BARBER, 210 Chamber of Commerce Bldg., Chicago.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, late Hon. Sec. of London College of Music, England, at present holding position in Eastern church, desires a change. Highest testimonials and references. Address S. G. R., care THE LIVING CHURCH, Milwaukee.

INSTRUCTOR.—A first-class instructor in classics desires a position in a boys' school. Chicago and Boise references. Address C., care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

PRECENTOR wanted for church in New England. Congregational singing. Fine opportunities for teaching. Address "PRECENTOR," care LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

PARISH AND CHURCH.

FOR SALE.—Complete printing outfit for publishing parish paper—press, type, etc., cheap. A. B. C., care THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

TO AVOID CONFUSION, ASK THESE QUESTIONS BEFORE FEB. 14TH.

What Fund in the Church gives a pension or annuity to the young disabled clergyman, the old disabled clergyman, the widow of a clergyman, the orphan of a clergyman, without requiring payment of dues or fees or premiums, without an age requirement, without regard to diocesan or geographical limitations, no matter where a man, woman, or child may live or go? Ask, what Fund includes thirty-six Dioceses lately merged with it?

Ask, what Fund is the National and Official and Convention Fund of the whole Church, having the same status in the General Canons as the Missionary Society? and then put an end to diversion and scattering and waste by contributing to it.

Ask, what is done by other societies, the actual sum total as compared with the General Clergy Relief Fund.

Ask, what society provides by General Canon for an automatic pension at sixty-four when sufficient funds are provided?

TO THE CLERGY WE SAY: Whatever you put into the General Clergy Relief Fund is waiting to come to your aid wherever you may be, when you are disabled or superannuated, or to

your widow in case of your death. There is no forfeiture.

TO THE LAITY WE SAY: This Fund is strongly recommended by the General Convention of our Church at its every session; it has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills and offerings as presenting an opportunity for doing good almost without a parallel.

The average salary of a clergyman of the Church is about \$600 a year, an amount which precludes the possibility of laying by for a rainy day, or, of providing for a family in the event of death. There is no more exacting service demanded of any one in any sphere of life than the service demanded of a clergyman, and yet he receives less than many a day laborer, \$1.75 a day; the wages of the men who clean the streets, who lay the railway tracks; nothing like that of the plumber, the painter, the paper-hanger, the mason, the carpenter, who are to-day striking for larger wages. Why do the clergy not strike? Because they love the Church and are loyal to it; they love their work, and many would rather eat a crust from the altar than acquire competence in a secular calling.

THE GENERAL CONVENTION HAS SET APART QUINQUAGESIMA SUNDAY, FEBRUARY 14TH, FOR AN OFFERING FOR THE FUND. GIVE, THEN, AND GIVE LIBERALLY. THERE IS MUCH NEED.

THE GENERAL CLERGY RELIEF FUND, Central Office, The Church House, 12th and Walnut Streets, Philadelphia, Pa.

REV. ALFRED J. P. McCLEURE,

Assistant Treasurer.

Corporate Title: "THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

As the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George

C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

RICHARD G. BADGER. Boston.

A Study of George Eliot's Romola. By Roy Sherman Stowell (M.A., Cornell), author of *The Significance of the Ring and the Book.* Literary Studies. 12mo. Price, \$1.00 post-paid.

Chryseid and Other Poems. By Will McCourtie. Price, \$1.00.

The Wind-Swept Wheat. Poems by Mary Ainge De Vere ("Madeline Bridges"). Price, \$1.25.

Tannhäuser, Minnesinger and Knight Templar. A Metrical Romance, Time of Third and Fourth Crusades. Translated from the German of Julius Wolff. By Charles G. Kendall. In Two Volumes.

E. P. DUTTON & CO. New York.

Why I am a Churchman. The Pitts Street Chapel Lecture, in answer to the Question. By the Rt. Rev. Geo. M. Randall, D.D., Bishop of Colorado. Revised by the Rt. Rev. Leighton Coleman, S.T.D., LL.D., Bishop of Delaware. Price, 50 cts. net.

The First Year of Responsibility. Talks with a Boy. By Maynard Butler. With an introduction by the Master of Trinity College, Cambridge. Eng. Price, 60 cts. net.

Sandro Botticelli. By Julia Cartwright (Mrs. Ady). The Popular Library of Art. Edited by Edward Garnett. Price, 75 cts. net.

Francis of Assisi. By Anna M. Stoddart. With sixteen illustrations. Price, \$1.00 net.

FLEMING H. REVELL CO. Chicago.

The Finger of God. Studies and Suggestions in the Miracles of Jesus. By the Rev. T. H. Wright.

Are the Critics Right? Historical and Critical Considerations against the Graf-Wellhausen Hypothesis. By Wilhelm Moller. With an Introduction by Professor C. Van Orelli, D.D. Translated from the German by C. H. Irwin, M.A.

More Bible Stories Without Names. By the Rev. Harry Smith, M.A., Editor of *Morning Rays* and author of *Bible Stories Without Names*.

Scenes and Sayings in the Life of Christ. By James H. Snowdon, D.D., Pastor of the Second Presbyterian Church, Washington, Pa., and Editor of *The Presbyterian Banner*, Pittsburgh, Pa. Price, \$1.50 net.

A Memorial of Horace Tracy Pitkin. By Robert E. Speer. Price, \$1.00 net.

The Divine Processional. By Denis Wortman, D.D., author of *Reliques of the Christ*.

THE CENTURY CO. New York.

Mrs. McLerie. By J. J. Bell, author of *Wee Macgregor*.

PAMPHLETS.

The Laity of the Priesthood. A Sermon Preached in the Cathedral Crypt, New York, at the Advent Ordination, 1903, by the Rev. Ralph Birdsall, rector of Christ Church, Cooperstown, N. Y. Printed by Request.

A Half Century of Development in Church Life and Thought. A Sermon preached at the re-opening of Christ Church, Detroit, Sunday morning, December 6th, 1903, by the Rev. J. W. Atwood, rector of Trinity Church, Columbus, O.

IMPORTANT DOCUMENTS.

Under the diocesan news of Pennsylvania in the current issue of THE LIVING CHURCH is a notice of the gift of certain books from the library of the late Dr. Batterson, to the Church House, Philadelphia. The books thus described are indeed valuable; but it does not seem to be generally known that the few remaining sets of Bishop Perry's valuable labors are possessed by The Young Churchman Co., and are noted on their catalogue. The price is very low for them, and they will be doubly valuable as time goes on. No educated Churchman should fail to procure a set while one is offered. The work is in 3 volumes, the first covering the Journals of General Convention 1785-1821. The second, 1821-1835, while the third comprises the Historical Notes and Documents. Public Libraries and individuals should avail themselves of this opportunity to secure a set of the books. They are bound in 3 large 8vo. volumes at \$7.50 for cloth binding, and \$10.00 in half morocco.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Birmingham Convocation.

THE BIRMINGHAM CONVOCATION held a meeting beginning Tuesday afternoon, Jan. 12th, in St. Mary's Church, Birmingham (the Rev. J. W. C. Johnson, rector). This is the first meeting of this convocation held in the past two years, and the interest and attendance of the clergy was most gratifying and encouraging. There were present in attendance the Rt. Rev. Bishop of the Diocese, the Very Rev. Dean of the Convocation, J. W. C. Johnson, and the Rev. Messrs. J. H. Blacklock, G. H. Clare, Q. Ewing, C. W. Brooks, J. J. D. Hall, W. L. Mellichamp, E. G. Hunter, T. J. Beard, D.D., F. W. Ambler, J. G. Glass, and, also, the Rev. Stewart McQueen, Secretary of the Board of Missions of the Diocese. The subject under dis-

cussion for the first session was "The Work of the Birmingham Convocation." The Bishop lead in the discussion, very fully and clearly outlining a system of work in the convocation, and in the Diocese, which, if put into practical use, promised great things for the future spread of the Diocese. Briefly stated, it was a system by which the clergy might go out two by two into towns and villages of the state where the Church was not known, or but little known, and by house to house visitations gather congregations, and present her claims. It was agreed after lengthy discussion, and full debate, to make an effort along this line at such time and in such place as should be agreed upon by the Bishop and the Dean. In the evening the Rev. Messrs. Hunter, Clare, and Glass, and the Bishop, spoke on the topic, "The Utilization of Lay Forces." On Wednesday morning there was a celebration of the Holy Commu-

nion at 9:30 o'clock, and immediately afterwards the convocation was called to order and the Rev. Mr. Blacklock lead the discussion on the topic of the Church in the Diocese of Alabama, and the Rev. Mr. Mellichamp on the subject, "Is the Church Bound to the Seminary System in the Education of Her Clergy?" In the evening, the Rev. Mr. McQueen addressed the congregation on the general topic of the mission work of the Diocese. There is every reason to be satisfied with the results of the meeting. Even if nothing else were accomplished, the clergy were brought together in closer touch, and feel that they know each other the better.

THE Belfry, under the joint editorship of the three rectors in Mobile, comes this month greatly enlarged in its scope. If the purpose of the editors is realized, it must prove of great interest and service to the Church in Mobile, and beyond its limits.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Meeting of the Archdeaconry.

THE 72ND REGULAR meeting of the Archdeaconry of Albany was held in St. George's Church, Schenectady, on Monday and Tuesday, Jan. 18th and 19th. The Rev. Dr. Battershall presiding. The Rev. John F. Nichols of Hudson spoke on "The Missionary Motive"; the Rev. John R. Harding, on "General Missions from the Standpoint of National Loyalty"; the Rev. Dr. Crapsey of Rochester, on "The Work of the Church in the Rural Districts." The Rev. Wm. M. Cook, rector at Ilion, invited the Archdeaconry to hold its next meeting in his parish, and the invitation was accepted. The Rev. Mr. Bleecker of Schenectady was appointed essayist, with the Rev. J. E. Bold of Watervliet, substitute. Resolutions of sympathy for the rector and congregation of Trinity parish, Albany, on the serious loss of their church by fire, were passed. After luncheon, which was served by the ladies in the parish house, the meeting again assembled and listened to a paper by the Rev. Dr. Prall, rector of St. Paul's, Albany, on "The Struggle of the Ethical Power with the Cosmic Force." A vote of thanks was given Dr. Prall for his able paper, after which the meeting adjourned.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Lecture before the Catholic Club.

A LECTURE was delivered under the auspices of the Catholic Club on Thursday evening, Jan. 7th, at the Occidental Hotel, San Francisco, by the Rev. Walter Bird Clark, on "The Councils as One of the Sources of Catholic Doctrine." The lecture was followed by a discussion among the members of the club. The meeting was presided over by Edward Mills Adams, the secretary of the club, in the absence of the president. There was a good attendance of members of the clergy as well as the laity. Among other clergymen present were the Rev. Father Sebastian Dabovich of the Russian Church; also, Rev. Fathers Benham and De Garmo. The next lecture will be delivered on March 3d, at the same place, by the Rev. Father Ratcliff, on "The Fathers."

CENTRAL NEW YORK.F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.**Personal and other Notes.**

THE REV. A. H. ORMSBEE, formerly ministering in this Diocese, has been placed in charge at Copenhagen and Champion.

SERVICES and pastoral duties in the Church of St. John the Divine, Syracuse, are attended to by the Rev. James A. Skinner.

THE PARISHES at Theresa and Redwood are without a rector at present. The Rev. F. P. Winne of Watertown holds services there, and also visits the parishes at Antwerp and Evan's Mills.

A COURSE of Instruction for Lay Readers is given in Trinity Church, Syracuse, by the rector, the Rev. H. N. Hyde, and other clergymen.

THE REV. A. E. DUNHAM has resigned the rectorship of Trinity Church, Camden, and accepted work in the Diocese of Pennsylvania.

OWING to the prolonged illness of the Rev. Dr. Synnott, rector of St. John's Church, Ithaca, his duties devolve upon his trusted and capable assistant, the Rev. Charles H. McKnight.

BY THE WILL of the late John Lyman of Syracuse, St. John's Church, in Marcellus, a suburban and promising parish, receives an endowment of \$33,333. The House and Hospital of the Good Shepherd also will receive \$25,000 from Mr. Lyman's estate, and

is one of the residuary legatees. The latter institution was also included in the charitable bequests of the late James J. Belden of Syracuse, who left it \$10,000.

ST. JOHN'S SCHOOL, Manlius, has received application for a boy who is very young. He is the son of Colonel and Mrs. Wm. Verbeck, and was born Jan. 19th. The cadets will give the youngster a warm welcome.

in the Church of the Epiphany, Ashland Boulevard and Adams Street, Saturday, February 6th, 1904, at 1:30 P. M. A stereopticon lecture on "The North American Indian," illustrating his customs and mode of life, will be given. An exhibit of children's work will be shown.

AT THE midnight Eucharist in St. Joseph's Church, West Pullman, on Christmas,



ALTAR PAINTING IN ST. JOSEPH'S, WEST PULLMAN.

ONE OF OUR older and best known clergy, the Rev. Dr. Theodore Babcock, is confined to the house by various infirmities. He lives with his daughter in Syracuse.

ST. JOHN'S CHAPEL, connected with the Church of the Evangelists, Oswego (Rev. H. S. Sizer, rector), has recently been painted, newly decorated and furnished, and reopened after a seven years' interval, by the rector and the Rev. W. DeL. Wilson, Dean of the district. Sunday School and regular services will be held each Sunday afternoon.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

B.S.A. Meeting at Pottsville.

TRINITY CHAPTER, Pottsville, Pa., held an anniversary service on the Second Sunday after Epiphany in Trinity Church (the Rev. H. W. Diller, rector). The church was beautifully decorated and beneath the evergreen rood screen was suspended the banner of the Brotherhood of St. Andrew. The congregation numbered above five hundred. After Evensong, magnificently rendered by the vested choir, there was a short address by the rector and the address of the evening by Warren Randolph Yeakel, secretary of the Philadelphia Local Assembly. It is rather remarkable that rarely, if ever, has this congregation been addressed by a layman, so that the speaker in the next morning's *Miners' Journal* was styled "Rev." and also "an eminent divine of Philadelphia." After Evensong there was a conference held concerning the Brotherhood of St. Andrew, which was attended by many men of the parish.

CHICAGO.WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Junior Department W.A.—New Altar at West Pullman—Banquet in Honor of Bishop Fawcett—Sunday School Institute Meeting.

THE JUNIOR DEPARTMENT of the Chicago Branch, Woman's Auxiliary, has arranged for a "Sectional Meeting" of all the churches and missions, whether they have a Junior Branch or not, on the West Side, to be held

there was a very large congregation present. An altar piece was unveiled and blessed by the priest in charge. It is a thank-offering, painted by Mr. F. M. Wagner and presented by Mr. and Mrs. Wagner for their Confirmation last year by Bishop McLaren. The subject of the painting is the visit of the Magi, bringing their gifts to the infant Jesus. One magi offers a jewelled crown, representing the gold, another offers the incense in a golden censer, the third crouching in a posture of sorrow offers the myrrh, representing our Lord's Passion. The picture is rich in color, and has attracted considerable attention. It was presented to Bishop McLaren for use in the Church of St. Joseph. In a letter acknowledging the gift, the Bishop says: "How can I express my gratitude for the offering which you have made to our dear Lord, that the place of His Manifestation may be more glorious? But if I, all unworthy, appreciate it, how much more does He! I would that my health were such that I might see it, but I can hardly hope to do so. That well remembered day at St. Joseph's was, with one exception, my last Confirmation, and will apparently remain so. It is a pleasure to me to count your beautiful altar piece among the fruits of that day. And now I invoke upon you the blessing of the Christ-Child, and may a joyful Christmas prepare you for a worshipful Epiphany."

THE REV. DR. CLINTON LOCKE, who has been quite ill at St. Luke's Hospital, has so far regained his strength that he was able to leave on Thursday for the South, where he will remain during the winter.

THE LATE Mr. T. D. Louther, who has done so much for the Church in the Diocese of Chicago, has left by his will, \$10,000 each to St. Mary's Home for Children and the Church Home for Aged Persons.

ON WEDNESDAY EVENING, the day of the consecration, the Church Club of Chicago gave a banquet in honor of the Rt. Rev. Dr. Fawcett, the newly consecrated Bishop of Quincy. Of the Bishops who were present at the consecration in the morning, the Presiding Bishop, and the Bishops of Milwaukee,

Minnesota, Iowa, Quincy, and the Coadjutor Bishops of Nebraska and Chicago were present. There were also a number of visiting priests and laymen present. President of the Club, Judge Holdom, introduced the speakers of the evening. Bishop Anderson, in a few well-chosen words, told of Dr. Fawcett's previous work in the Church, of the work upon which he was entering, and closed with the expression of cordial greeting from the Churchmen of Chicago to the Presiding Bishop. Bishop Tuttle, after telling of the appreciation which American Churchmen owe the Rev. Mr. Scadding for the noble work he did during the past season in England for the American Church, went on to speak of the three divine institutions of God: the Family, the State, and the Church, each one of these institutions must be taken care of—the home by a better discipline that will do away with the divorce evil, the State by a better enforcement of the law, and more sense of responsibility on the part of the people, the Church by greater missionary activity. Every baptized Christian in the Church is a member of the great missionary society of the Church. Let us not neglect to pay our dues to that society for her work in spreading the Gospel.

Bishop Nicholson said that here in the Church Club he saw the best kind of Christian Socialism, clergymen and laymen gathered together socially. He spoke of the absent friends whom he would like to have seen on this occasion, Dr. Matrau, the late rector of St. Bartholomew's Church, Bishop McLaren, whose illness made it impossible for him to venture a journey so far at this time of the year, and Dr. Locke, whose recent illness made it impossible for him to come.

Bishops Edsall and Morrison gave reminiscences of the old days of their Chicago work. The Rev. Herman Page gave the greetings of the Chicago clergy to their departing brother, and wished him God-speed. Mr. E. P. Bailey, on behalf of the Church Club, spoke words of cheer to the new Bishop.

THE EIGHTH MEETING of the West Side and West Suburban Sunday School Institute occurred at Grace Church, Oak Park, on Thursday, Jan. 21st. The session was called to order by the president, the Rev. A. B. Whitcombe. After a short devotional office, the general subject for the afternoon was announced, "The Blackboard and Sunday School Work." (a) "The Blackboard in the General School." This was ably handled by Mr. Elmer C. Jensen, Superintendent of the Sunday School of the Church of the Advent, Chicago. Mr. Jensen illustrated how he took the school after their regular work in their classes and, by means of the blackboard, illustrated the lesson. (b) "The Blackboard in the Primary Department." Miss Chenoweth of Grace Church, Oak Park, illustrated a lesson for the very little ones in a manner that was found to be as interesting to the older ones as to the children.

Evening Prayer was said by the rector of the church at 5:30, after which opportunity was given the delegates to meet one another and enjoy a social hour, and at 6:30 all sat down to a bountiful supper. The evening session began with the roll call, a unique feature of which was a report from each Sunday School of "The Most Successful Feature of Your Work." The roll call showed 101 delegates present and over 120 present, including the visitors. The general subject for the evening was "The Sunday School and Church Attendance." (a) "Does the Prevailing System Tend to Diminish Church Attendance?" Mr. John Henry Smale of the Church of the Epiphany. Mr. Smale contended that the present system not only did not tend to diminish Church attendance, but that it was one of the great incentives to its increase. (b) "How Can the Sunday School Best Promote the Attendance of the Children at the Services of the Church?" The Rev. Edwin J. Randall of

St. Barnabas' Church, Chicago, in a very thoughtful paper, showed how the two might well be made to cooperate in their work by arranging the hours, by encouraging attendance on the part of the children, and above all by supplying for the children the highest act of worship in the Holy Eucharist. A general discussion of the subject followed the reading of the papers, which proved to be profitable to all. After the closing devotions and the benediction, the meeting adjourned.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.
Meeting of the B.S.A.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew convened for the 25th session at St. Mark's Church, Denver, on Thursday last. The devotions were conducted by G. Frank Shelby, in the chapel. President Ellis was in the chair. The matter of establishing a St. Andrew's mission of the Brotherhood in Denver was deferred for six months. The Brotherhood Lenten services was the next question discussed. The secretary of the Brotherhood had been in consultation with the Bishop in this matter and the executive committee had hoped to secure the services of Father Huntington, but he was not available. Bishop Olmsted suggested that the committee endeavor to obtain the Rt. Rev. J. B. Funsten of Boise and the Rt. Rev. Sheldon M. Griswold of Salina to take the first and last ten days of the Lenten season, and that the intervening days be filled by our own Bishop and the city and local clergy. The Bishop received the hearty thanks of the Assembly for his suggestion, and the executive committee undertook the arrangements in accordance with it, and also undertook the matter of securing a suitable location for the services. Last year they were held down town in the Curtis Theatre, which is in the heart of the city, and where the services were largely attended.

THE MATTER of printing 10,000 Brotherhood blotters for distribution in hotels and public places, announcing the location and time of services at the various city churches, met with the unanimous approval of the Assembly. Messrs. Ellis, Streator, and Canby thanked the Assembly for the honor that had been shown them by placing them in office for the ensuing year.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

S.S. Missionary Service—Gifts to Christ Church, Watertown—Improvements at St. Paul's, Waterville—Memorial Windows at the Good Shepherd, Hartford.

SPECIAL MISSIONARY services of the Sunday schools of the Diocese were held on the second Sunday after the Epiphany. The order set forth by the Board of Missions was authorized by the Bishop.

THERE HAS been presented to Christ Church, Watertown (the Rev. Herbert N. Cunningham, rector), a complete set of altar linen. It is in memory of Mr. Sherman P. Woodward, and the gift of his daughter, Mrs. Garwood Judd. Mr. Woodward was for many years a devout communicant and identified with every interest of the parish. He was a brother of the later Rev. Frederic B. Woodward, M.D. The altar linen is the work of the pupils of a convent in Mexico.

ST. PAUL'S, WATERTOWN (the Rev. John A. Stansfield) was reopened on the third Sunday in Advent, after extensive renovation. Many marked improvements have been made. The chancel has been altered, a vast change for the better. The clergy and choir halls are in memory of two zealous officers of the parish who have died within the year, Messrs. Edward E. Bacon and Louis Gates. A chancel window and altar rail will soon be

in place, as gifts to the parish. There is now a vested choir.

MR. H. O. MILLER has been recently licensed by the Bishop of the Diocese as lay reader.

* A LEGACY of \$200 has been received from the estate of Miss Lila Redfern.

A GROUP of three memorial windows was dedicated in the Church of the Good Shepherd, Hartford, at Evening Prayer, on the second Sunday after Epiphany. The church is the Colt Memorial, and the windows are the gift of Mrs. Elizabeth Hart Colt, and in memory of her two brothers and her son. The first represents our Saviour appearing to Mary Magdalene, in the Garden, after the Resurrection, and is designated "Rabboni." The inscription is: "In fond memory of Richard W. H. Jarvis, Nov. 30, 1829. Jan. 21, 1903." The westerly window of the group is entitled "I am Alpha and Omega," and has the following inscription: "To the dear memory of John Samuel Jarvis. May 6, 1837. July 27, 1866." The subject is the Lord in glory appearing to St. John on the Island of Patmos. The center window shows the Lord calling to St. Peter to come to him on the water, and has the caption: "Bid Me Come Unto Thee on the Water." The inscription is: "In loving remembrance of Caldwell Hart Colt. Nov. 24, 1858. Jan. 21, 1894." In the dedication, the rector, the Rev. George T. Linsley, was assisted by the Rev. Prof. Samuel Hart, D.D., of Berkeley Divinity School. The rector read the Gospel for All Saints' day, the congregation standing. The Prayer of Dedication was offered by Dr. Hart. Evening Prayer followed, and the sermon was preached by the Rev. Dr. Hart. His subject was the deliverance of God's people from the captivity of Babylon. The new windows correspond to those on the next panel, and the east also, the gift of Mrs. Colt.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Death of the Senior Warden of St. Andrew's, Wilmington—Third Anniversary of the Rector of Calvary Church.

MR. E. SATNAL WARNER, senior warden of St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), died on Jan. 15, in the 69th year of his age.

Mr. Warner was a member of various committees of the Diocese and connected with charities of Wilmington. He was buried from his home, Monday, the 10th, Bishop Coleman, the rector of St. Andrew's, and the Rev. L. W. Batten of New York City, officiating.

CALVARY CHURCH, Wilmington (the Rev. Wm. N. Jefferies, rector), celebrated the third anniversary of the present rectorship on Sunday, Jan. 17. The rector preached from the text, Acts xx. 21: "Remember that for the space of three years, I ceased not to warn every one, night and day, with tears." The parish has increased its communicant list within the last three years from 100 to 356; and various repairs have been made to the property.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Fr.

Deanery Meeting.

THE MEMBERS of the Red River Deanery met in St. Luke's Church, Detroit City, Minn., on Wednesday and Thursday, Jan. 20 and 21, 1904. The following members responded to the roll call, viz.: Rev. Messrs. J. C. Munson, rector of Detroit, H. M. Green (Dean), Crookston; J. K. Burleson, East Grand Forks; A. O. Worthing, Fergus Falls, and A. R. Mitchell, Hallock.

The first day was begun by a celebration of the Holy Communion, the Rev. J. K. Burleson of East Grand Forks being cel-

eburant, assisted by the Dean. Morning Prayer and Litany was said at 10 o'clock by the Rev. Messrs. A. R. Mitchell and A. O. Worthing, after which a morning session followed, consisting of a business meeting and a very valuable paper by the Rev. J. K. Burleson, entitled "Our Relations to Other Religious Bodies." At 12 o'clock prayers were said for Missions.

In the afternoon, two papers were read, as follows: "How Best to Reach the People," by the Rev. A. R. Mitchell; "How Best to Awaken and Sustain Missionary Interest," by the Rev. A. O. Worthing.

Evening Prayer was said at half-past seven, and three addresses were given on Prayer Book subjects, entitled "The Prayer Book," by the Rev. A. R. Mitchell; "The Prayer Book as an Educator," by the Rev. J. K. Burleson; "The Prayer Book as a Missionary," by the Rev. H. M. Green.

The second day was commenced with a celebration of the Holy Communion at 7:30 A. M. Business sessions were held morning and afternoon.

Evening service was held at half-past seven, prayers being said by Rev. Messrs. A. R. Mitchell and H. M. Green. The Rev. A. O. Worthing read the lessons, and the rector gave out the hymns, etc. The Rt. Rev., the Bishop of the District made his annual visitation to the parish on this day, and preached a most impressive and deeply instructive sermon on the subject of Prayer. This was a most helpful ending to the sessions of the Deanery meeting.

The members of St. Luke's Church, Detroit, deserve a great deal of credit for the way in which they, with their rector, received and entertained the clergy during their stay. These Deanery meetings have been a means of awakening interest in Church work, and deepening the spiritual life of clergy and laity alike in parishes where they have been held.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Ep.

Reception of the New Dean.

THE FIRST official act of Archdeacon Cope was to install the new dean of the Cathedral at Laramie, for Bishop Graves, on New Year's day. Dean Bode was cordially welcomed by the congregation after the service. He began his work on Jan. 3d, and returned to Denver to be Dean Hart's guest for a few days. On his return to Laramie, he and his sister were met and conducted to the deanery, where the Ladies Guild had everything in readiness. A public reception was given for Dean Bode and Miss Bode at the home of Mrs. Fred. A. Miller, which was largely attended by the Cathedral people, the president and several professors of the State University, and citizens generally.

ARCHDEACON COPE has been organizing the work at Rawlins in preparation for the coming of the Rev. Mr. Scofield, who has now gone to Saratoga for a similar work.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Church of the Ascension, Frankfort, Burned.

A FEW WEEKS ago the parish house at Frankfort was partially destroyed by fire, and now the Church of the Ascension itself has been seriously injured by the same destructive element. The unfortunate event occurred on Monday evening, Jan. 18th, at about 6 o'clock, the roof becoming ignited by the heat of the furnace chimney. It was blazing fiercely when first discovered. The fire department was on hand in quick time, and by 7:30 the flames were extinguished. Most of the injury done to the church and its furnishings is by water. Some holes have been burned through the roof, and the floors, carpets, and several of the new organ pipes have been destroyed or greatly injured. The

new organ was to have been used for the first time on Sunday, Jan. 24th, but the church will not be ready for use again for some weeks.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Mission at Grace Church, Whitestone—The Junior Clericus—Holy Cross Mission, Brooklyn—Marriage of the Rev. R. H. Brooks—Other Notes.

A VERY SUCCESSFUL mission closed Sunday, Jan. 17, at Grace Church, Whitestone (the Rev. Rockland T. Homans, rector). The missioner was the Rev. Percy C. Webber, Archdeacon of Madison, Diocese of Milwaukee. The mission was held the entire week, from Sunday, Jan. 10th to 17th, inclusive. The mission was well attended and has uplifted the noble and inspiring work of the rector. The influence of this spiritual endeavor will reach far beyond the limitations of parochial activity.

AT THE CHURCH of the Epiphany, Brooklyn (Rev. Dean Richmond Babbitt, LL.D., rector), the enterprises of the parish are aimed at the cancellation of a large indebtedness of about \$15,000.

THE JUNIOR CLERICUS enjoyed, Monday, Jan. 18th, another interesting paper by the Rev. Henry B. Bryan, B.D., Canon of the Cathedral, on the subject of "Heresy and Schism." The paper provoked much discussion, which left little doubt in the minds of all present of the timeliness of the paper. At the February meeting it is expected that the Rev. Canon Chase will read a paper touching the subject of Divorce.

THE WORK at Holy Cross mission, Brooklyn, now enters a new epoch in its history and, under the ministrations of the Rev. W. W. Mix, lately appointed priest in charge, is expected to amply manifest the wisdom of its establishment.

AT THE HOUR of five in the afternoon of Wednesday, Jan. 20, the curate of the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, rector), the Rev. Roelif H. Brooks, was united in marriage to Miss Julia Stuart Laing, daughter of Mrs. James Bogart Laing. The Bishop of the Diocese was the celebrant, assisted by the rector and the Rev. Alexander Vance, D.D., rector of St. Michael's Church.

THE FAITHFULNESS of the parishioners of St. Thomas' Church, Farmingdale, has long maintained the life of this parish. The workers have weathered the trials and difficulties in this scattered farming district without the privilege of a resident or overseeing missionary for a long period. Provision for priestly services has now been made for this mission, and it has been placed under the care of the Rev. Wharton McMullin of St. Joseph's Church, Queens.

MISSIONARY ACTIVITY has begun to pervade the parishes of the Diocese and here and there announcements have been made of special meetings. At these meetings the missionaries from various fields have told the story of their work. Wednesday, Jan. 20th, a meeting of this kind, under the auspices of the representatives of the Long Island Branch of the Woman's Auxiliary was held in the Hall Memorial House of the Church of the Holy Trinity, Brooklyn. Brief addresses were made by Bishop Thomas A. Jagger of Southern Ohio, Mrs. Watson, Chairman of the New York Branch of the Auxiliary, and Mr. John Wood.

The same afternoon, in St. Thomas' Church, Brooklyn (Rev. James Townsend Russell, rector), a missionary meeting was held and addresses were made by the Rev. M. J. Goodheart of Oregon, Miss Star, late of China, and Mrs. J. Elliot Langstaff, Corresponding Secretary of the Long Island Branch.

THE BISHOP of the Diocese delivered an address, Tuesday, Jan. 19th, before the Providence Churchman's Club.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Resignation of Dr. Parks—Notes.

THE ANNUAL report of the Church Home for Destitute Children gives the following statistics: 25 admitted, and 47 discharged, 1 death, and 11 Baptisms; present number, boys 26, girls 48, making a total of 74. Thirty-two were sent back to relatives and guardians, and 15 placed in families.

MRS. HELEN COLE DUFFIELD, in her lecture on "The Women of the Old Testament," before the Twentieth Century Club, said, in part: "These women had more freedom than is possessed by many of our modern women. They had power to possess property in their own right, and are mentioned as queens, prophetesses, and judges."

MISS KING, who has acted as lay missionary in Hyde Park, New Bedford and Fall River, has now been engaged to work for a year in St. Thomas' Church, Taunton.

ST. MARGARET'S CHURCH, Brighton, has received the gift of \$1,000, to be used toward building the Muriel Prime Memorial Parish House. Already \$1,700 is on hand for this purpose and \$800 more is needed.

ST. JOHN'S, Newtonville, has purchased a new pipe organ.

THE REV. ALBERT DANKER, Ph.D., of Malden has been elected chaplain of the Massachusetts Commandery of the Naval Order of the United States.

THE FUNERAL of Mr. Philemon Morey, the oldest communicant of the Church of the Advent, took place from the Home of Aged Men, on West Springfield St. The Rev. William H. Van Allen officiated. Mr. Morey became a communicant during the rectorship of the Rev. Dr. Croswell.

BISHOP LAWRENCE was the principal speaker at the annual meeting of the Beneficent Society of the New England Conservatory of Music, Jan. 19.

BISHOP LAWRENCE, while going on his visitation to St. Mary's, Rockport, last Sunday, in a sleigh, aided the driver, who had lost control of the horse, and prevented what might have been a serious accident.

THE REV. W. M. PARTRIDGE of St. Paul's, Peabody, of the class of '96, of the Massachusetts Institute of Technology, has invented a gas attachment for the ordinary household range, which has been pronounced by experts, a superb arrangement. He will devote the larger part of the profits of the heater to the work of his parish.

THE ANNUAL MEETING of the National League for the Protection of the Family was held in the Diocesan House, Jan. 21. Bishop Lawrence was reelected one of the vice-presidents. The secretary announced that there was one divorce to every six marriages in Maine; one to every eight marriages in New Hampshire; one to every ten marriages in Vermont; one to every sixteen marriages in Massachusetts, and one to every eight marriages in Rhode Island.

BISHOP LAWRENCE, in officiating Jan. 17, in Emmanuel Church, read the resignation of the Rev. Dr. Parks, who has received an unanimous call to St. Bartholomew's Church, New York.

Although the resignation came as a surprise to the larger part of the congregation, it has been known for some time among the intimate friends of Dr. Parks, that the call had been extended to him, and after serious consideration on his part for two weeks, it has been accepted. A series of resolutions expressing the high appreciation of his ser-

vices as rector of Emmanuel Church has been handed him by the wardens and vestry, setting forth "his fidelity, his earnestness and influence so that the parish has grown to be of greater importance in the Church and community at large."

The Boston *Transcript* says of his work: "In these days, one man cannot be everything, and Dr. Parks, who by nature and education was well equipped for the pulpit, made it his first duty to be a preacher. As such he has been drawing a steadily increasing congregation, has brought within hearing of his voice large numbers of young students, and through the ethical quality of his preaching has brought the Christian faith to bear upon the moral issues of the day. The school of Churchmanship with which Dr. Parks is identified has often been content to have a rational theology, a pulpit of culture, and a somewhat barren service. Dr. Parks appreciated the worth of beautiful ritual as well as of a fine sermon, and has incorporated into the service of Emmanuel Church a ritual, simple, dignified, and rich; and through his leadership the congregation at a cost of over a hundred thousand dollars re-made Emmanuel Church, so that to-day its interior is perhaps as beautiful as that of any church in the country."

THE REV. FRANK W. MERRILL, missionary to the Oneida Indians in the Diocese of Fond du Lac, made an address in behalf of his work at the home of Mrs. F. I. Amory, 413 Commonwealth Ave., on Jan. 22nd.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Opening of a Parish House—Personal Notes—Men's Club at St. John's.

THE NEW PARISH HOUSE of the Church of the Epiphany was recently opened. Addresses were made by the Rev. John McCarroll, Dean of the Detroit Convocation, and Gen. L. S. Trowbridge. The reception was preceded by a service for the guilds and clubs of the church at 7:30 o'clock, with a sermon by the Rev. John Mockridge of St. Andrew's Church. The rector, the Rev. John A. Chapin, and the people of the parish are to be congratulated on the successful work of the past year.

A RECEPTION, under the auspices of the vested choir of St. James', was lately given to the Rev. A. A. Robertson, who is acting as rector during the absence of the Rev. S. W. Frisbie, who will be away for several months on account of serious heart trouble.

MARCUS LA BLANCHE, the well-known actor who was so badly wounded in the Boer War, gave a most interesting talk to the Junior Chapter of St. John's Brotherhood of St. Andrew, at a recent meeting. The subject was "English vs. American Manhood."

THE SENIOR CHAPTER of St. Andrew's Brotherhood of St. John's Church, assisted by a number of the men of the parish, has secured the addresses of over five hundred young men living in boarding houses within a mile circle of the church. A letter has been, or will soon be, sent to each of these men, and after that, a personal call will be made. If they are associated with any church, that will be the end of the matter; if not, they will be invited to attend the services at St. John's.

ACTIVE PREPARATIONS are now being made for the Lenten noonday meetings to be held in the heart of the business district. Prominent men will be secured, but the idea of the service for the worship of God will be the central aim. The meetings of last year were very successful in every way.

A MEN'S CLUB has been organized at St. John's Church. Over fifty men were present at the last meeting. Its object will be to aid men in getting acquainted with the

Church and its work, and to promote the good fellowship of the men of the parish.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Social Gathering at St. John's Elkhart.

ELKHART introduced an innovation on a recent Sunday evening, when the evening service was preceded by a social meeting in the parish rooms of the rectory, where a cup of tea was served and sociability was encouraged and enjoyed. About thirty attended. The committee for the occasion consisted of Mesdames Livy Chamberlain, S. A. Jones, and J. L. Bottoroff. Other ladies will serve in succeeding events. The purpose is to enlarge the scope of the social relation of parish members and friends, particularly as personal greetings are not exchanged in the house of worship itself, and also because the rector, the Rev. R. R. Graham, being an unmarried man, he has not the usual opportunity to offer hospitality in his home.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Memorial Windows at Trinity Church, Janesville—Anniversary of the Rev. James Slidell—Institution of the Rev. Geo. F. Burroughs.

TWO VERY BEAUTIFUL memorial windows have been placed in Trinity Church, Janesville, and were blessed by the Bishop on Tuesday afternoon, Jan. 19th, in the presence of a large congregation. The two windows are in memory of Fayette Durlin, D.D., rector of the parish from 1865 to 1871, and John C. Metcalf, for many years warden of the parish. To both of these the Bishop made loving reference in his sermon.

The Durlin memorial is a representation of St. Paul preaching from Mars' Hill. The coloring and surroundings are very true to fact, and not unnatural or exaggerated, as many windows are. This window is given by a number of those who attended the parish school which Dr. Durlin conducted, among which are some of the leading business men of Janesville.

The Metcalf memorial is quite equal in design to the St. Paul window and more varied in coloring. It is a representation of St. John holding the Sacred Chalice, while at his feet stands the eagle, the symbol of St. John, and of the Gospel according to St. John. This window is dedicated to the Glory of God and in loving memory of John C. Metcalf by his affectionate wife.

The hope is entertained of having a complete set of memorial windows in place by 1905. Only four remain to be put in.

THE MILWAUKEE CONVOCATION met in St. Andrew's Church, Milwaukee, on St. Paul's day. The rector and founder of the parish, the Rev. Geo. F. Burroughs, was instituted by the Bishop of the Diocese at the opening service. The Rev. C. L. Mallory, Dean of the Convocation, preached the sermon. At the afternoon session, papers were read by the Rev. Dr. Piper, and the Rev. Messrs. Sanborn, Barrington, and Barkdull. At the evening session the Bishop and the Rev. Messrs. Smith and Sinclair spoke on "Foundation Motives of Missionary Enthusiasm and Work." Although the morning started out with the mercury at 25 degrees below zero, yet the attendance was good, more clergy from out of the city being present than usual.

THE COLDEST Sunday in many years, perhaps coldest on record, occurring Jan. 24th, was the day when the Rev. James Slidell, rector of St. John's Church, Milwaukee, entered upon the 13th year of his rectorship of that parish. The event was but briefly noted in the rector's sermon. St. John's parish comprises nearly the whole of the south side of the city, in which the population probably exceeds a hundred thousand souls, nearly all

of foreign extraction and with but few of even relative wealth. The parish, though situated in so difficult a field, is in excellent condition.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Mission at Gethsemane—Church Club Banquet Meeting of W.A.—A Useful Church Club at Hastings.

AT GETHSEMANE CHURCH, on the Second Sunday after Epiphany, was brought to a close the most successful mission ever held in Minnesota. The Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, and the Rev. Francis S. White of Omaha, were the missionaries. There were four services daily throughout the eight days' mission. Celebrations at 6:30 and 9:30 A. M.; services for children at 4 P. M., and the mission service with sermon at 7:45 P. M. The Rev. Mr. White conducted the service for the children, and gave the instructions afternoons and evenings, while the Bishop confined himself to the preaching and answering questions placed in the question box. The part assigned to Mr. White was well sustained throughout. His teaching was clear-cut and effective. Strong and positive, the Catholic Faith was either true or false; there was no guess-work about it. His method of imparting the faith left no doubt in the mind of his hearers as to what a Christian ought to know for his soul's health.

The large congregations that gathered nightly in this spacious church were amazed and electrified at the Bishop's eloquence and power. It seemed limitless. There were men in the congregation that had travelled over a hundred miles to hear him. Every parish in the city was more or less represented nightly. The sermon on Sunday morning, at the High Celebration, on the "Real Presence," and that at the evening service on the "Glory and Joy of Heaven," will long be remembered by those who were fortunate enough to be present. Every available seat was occupied. Parishes for miles around will be spiritually benefitted by this mission. The thank-offering taken up at the close of the mission was given to the Bishop for his work in Fond du Lac. Bishop Edsall opened the mission with a celebration of the Holy Eucharist, and gave canonical consent to the missionaries with the episcopal blessing.

THE CHURCH CLUB of the Diocese began its fourteenth year of usefulness with a banquet at Hotel Nicolet, Minneapolis, with some seventy-six members present. C. J. Gutgesell, President, presided. On his right sat the honored guest of the evening, the Rt. Rev. S. M. Griswold, Bishop of Salina. On the left, the Rev. Irving P. Johnson, rector of Gethsemane. Annual reports were submitted by the treasurer and secretary. The club now numbers 155 members, a net gain of 21 since last year. Finances in excellent condition. The officers elected were: President, Frank O. Osborne, St. Paul; Vice-President, Thomas Miles, Minneapolis; Treasurer, E. H. Holbrook, Minneapolis; Secretary, B. F. Beardsley, St. Paul; Executive Committee, S. M. Hayes, St. Paul; J. W. Robbins, St. Paul; Fred Payne, Minneapolis; C. G. Church, Minneapolis; and Robert Slaughter, Stillwater.

The President then introduced Bishop Griswold. The Bishop, after acknowledging the honor conferred upon him, said he felt grateful for the splendid welcome given him. He gave a detailed account of his Diocese as he first found it, its present condition, and the great possibilities for the future. The people, he said, were not irreligious, but highly cultured, prosperous, and intelligent and hospitable. The Church was relatively weak and poor, but he had unbounded faith in her future if only the proper men and means could be had. Sectarianism had failed to win the masses. The emotional and vul-

gar religion often presented by them alienated rather than attracted the people. The field is ripe for the Church—the Faith, if properly presented, will dominate the men of strong intellect. While the obstacles are great and discouraging, the future is yet hopeful. A Bishop's church will shortly be built in Salina. The Bishop Thomas School for Boys is in a prosperous condition. The salary for single clergymen is fixed at \$600 per annum; married men, \$800.

The address was listened to with marked attention. It was a manly, forcible, and pleasing presentation of the missionary needs in Kansas. The Rev. I. P. Johnson, who was a college-fellow with the Bishop, in a humorous vein, related a number of anecdotes of college life.

The Rev. C. E. Haupt, Rev. C. Herbert Shutt, and Mr. F. O. Osborne, delegates to the Missionary Council at Kansas City, gave their impressions of that gathering from different standpoints. They were thoroughly in accord on the subject of the extension of the episcopate and advocated smaller Dioceses, with the Bishop as leader. Suffragan or Coadjutor Bishops would not solve the difficulty. It must be the real article or none at all. The Church will always be successful when she enters new territory with the Bishop first. Salina is an evidence of this fact. Archdeacon or Dean are not sufficient. It must be someone with authority. The Club endorsed this sentiment.

In the absence of Bishop Edsall, who was attending the consecration of Dr. Fawcett, Bishop Griswold pronounced the benediction.

THE MID-WINTER MEETING of the Woman's Auxiliary of the Diocese was held in St. Paul's Church, Minneapolis. After a brief business session, the rector, the Rev. T. P. Thurston, welcomed the members, and then introduced Bishop Griswold, Missionary Bishop of Salina.

THE RECTORY of St. Luke's parish, Hastings, has been further improved by the addition of electric lights. Sixteen lights of sixteen candle-power have been put in, and the rector's family are very comfortable as far as light is concerned.

St. Luke's parish has an unique "Parish Club." It was organized by the rector for the purpose of studying Church history, Church doctrine, and all other subjects pertaining to the Church. The club meets twice a month at private houses. A text-book is used. One chapter is assigned for a lesson. All are required to study the lesson and one member is appointed to make a synopsis of the chapter and read to the club. Then the lesson is discussed by the rector and members. The first text-book is *Catholic Principles*, by Westcott. Besides this, the Club subscribes for *The Churchman*, *THE LIVING CHURCH*, and *The Spirit of Missions*, and supplies other copies, and these are circulated among the members by a librarian appointed for that purpose. Thus all read the news, and committees are appointed to cull all the important news and read to the Club. One committee for American Church news, one for English, one for Home Missions, one for Foreign Missions, etc. All the important news is thus fixed in the mind. There is a biographer appointed to write up the lives of the Bishops and noted Churchmen, beginning first with the Missionary Bishops. This Club has also the social feature and in various ways is doing much good. All members of the parish are members of the Club, and there is splendid interest manifested. The rector thinks this a good plan to improve the intelligence of the people, and the most successful one as well as the most useful in any parish where but few Church papers are read, and fewer Church books; and where, on account of such neglect, both the mind and the heart must be sadly in need.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Personal and Diocesan Notes.

TWO YEARS AGO, the Woman's Guild of Christ Church, Beatrice (the Rev. William A. Mulligan, rector), undertook the task of paying off an indebtedness of \$2,000 which had been hanging over the parish for years. They have reduced the debt to \$500, which amount they expect to pay within the year.

ST. JAMES' CHURCH, Fremont (the Rev. Harry T. Moore, rector), introduced a vested choir Christmas day, which rendered the service reverently and sweetly. The Christmas joy of this parish was saddened by the death, during the octave, of the infant daughter of the rector. Bishop Williams held the funeral services, and the body was taken to Wisconsin for burial. Mr. Moore has taken his wife to San Antonio, Tex., for her health. During his absence, the Rev. Philip Smith of St. Mark's, Florence, will hold Sunday evening services at St. James'.

THE REV. JAS. T. MACGOVERN, who recently entered upon his work as priest in charge of the missions at Albion and Genoa and Monroe, has organized a Sunday School at St. Andrew's, Genoa. St. Andrew's ministers to a large number of Indians who are students in the Government school at this point. Upon a recent visitation, Bishop Williams confirmed twenty-two students, belonging to several tribes represented at this school.

ST. MARK'S MISSION, Creighton, is making substantial progress under the care of the Rev. L. L. Swan. A three-foot stone foundation has just been placed under the church, and other improvements are contemplated by Easter.

THE REV. ARTHUR PRATT, who took charge of Grace Church, Hartington, and St. Philip's, Randolph, Advent Sunday, is encouraged in the work of these two important missions. The services at Hartington, and especially the early Eucharists have been well attended. There is a celebration every Sunday at 8 A. M., and every Holy Day, and two choral Eucharists a month. A church building is sadly needed at Randolph.

THE CHURCH of the Incarnation, Decatur, has been presented with a handsome Communion set by Mrs. Worthington, and with a beautiful set of altar linens by Bishop Williams.

THE REV. CANON PATTEE, after a successful ten years' rectorate at Holy Trinity, Schuyler, has returned to his former parish at Cedar Rapids, this Diocese, taking charge also of the mission at Fullerton.

THE REV. HENRY B. SMITH of the Diocese of Fond du Lac, has accepted the parish of St. Thomas', Falls City, tendered him by Bishop Williams, and expects to enter upon the rectorate about Feb. 1st.

THE REV. IRVING P. JOHNSON, rector of Gethsemane Church, Minneapolis, preached in St. Andrew's, Omaha, on the morning of the First Sunday after the Epiphany and in St. Martin's, South Omaha, on the evening of the same day. Mr. Johnson began his ministry in Omaha at St. Andrew's, where he was in charge three years, going thence to St. Martin's, South Omaha, where he remained seven years. He was heartily welcomed by his former parishioners.

AT ST. ANDREW'S, Omaha (the Rev. Francis S. White, priest in charge), the guild room has been raised and commodious brick basement, fitted up for a boys' gymnasium, has been built under it. The cost of this improvement was \$1,500. St. Andrew's is situated in a growing section of the city

where boys and young men are in need of some such attractive place of meeting as this congregation has wisely provided.

THE ANNUAL pre-Lenten Retreat for the clergy of the Diocese will be held in St. John's Church, Omaha (the Rev. Lucius D. Hopkins, priest in charge), Feb. 9-12. Bishop Weller of Fond du Lac will be the conductor.

BISHOP WILLIAMS was unable to attend the District Missionary Convocation at Kansas City, Jan. 14-17, because of illness, being confined to his bed for several days with a severe attack of lumbago. This was his first illness in eight years. Fortunately he had sufficiently recovered from the attack to attend the consecration, at Chicago, of Dr. Fawcett as Bishop of Quincy, he being one of the presentors.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Manual Training School—Marriage of Rev. Wm. R. Harris—New Rector at St. Paul's, Camden.

A MANUAL TRAINING SCHOOL for colored children has been opened in the parish house of Grace Church, Plainfield, in connection with the mission work for colored people, recently inaugurated by the rector, the Rev. E. Vicars Stevenson.

THE REV. WM. R. HARRIS, of Plainfield, and Miss Ella A. Brown, daughter of the late George P. Brown, were married on Jan. 12th. at St. James' Church, Newark, the officiating clergy being the Rev. W. H. Vibbert, D.D., of Trinity Chapel, New York, and the rector of St. James', the Rev. Cyrus B. Durand. Mr. Harris was formerly rector of St. Paul's, Bound Brook, and afterwards of St. John's, Somerville, and has lately been in temporary charge of St. Stephen's, Netherwood. He will soon enter upon his duties at St. James', Eatontown, where he succeeds, as rector, the Rev. W. W. Hance, who goes as curate to Mount Calvary Church, Baltimore.

IT IS REPORTED that according to the suggestion of the Rev. Robert Wright Forsyth, rector-elect of St. Paul's Church, Camden, a series of noon-day Lenten services for business people will be inaugurated. St. Paul's is well situated in the business section of Camden to attract men, and such services will no doubt be most successful.

The Brotherhood of St. Andrew in the Diocese of New Jersey (part of which is included in the Philadelphia Local Assembly) will feel the impulse of having so loyal a priest in Camden. St. Matthew's Chapter, Philadelphia, has been (during the time that Mr. Forsyth was rector) one of the most active chapters.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

St. Charles the Martyr—Daughter's of the King.

THE Society of King Charles the Martyr will hold services commemorative of the King on the anniversary of his martyrdom. First Evensong on Jan. 29th, at 8 P. M., with sermon by the Rev. William Harmon Van Allen, rector of the Church of the Advent, Boston, and a low Mass on the morning of Jan. 30th, at 10 o'clock, the celebrant being the Rev. William W. Rutherford. Both services will be at the Church of St. Mary the Virgin.

THE WINTER Local Assembly of the Order of the Daughters of the King, in the Diocese of New York, will be held at St. Augustine's chapel (Trinity parish), 105-109 East Houston Street, New York City, on the Feast of the Purification. The Conference will be preceded by Evening Prayer at five o'clock. The Public Service will be held at 8 o'clock in the evening, when there will be five addresses by

clergymen who are especially interested in the Order and its work. Particular efforts have been made to make this Public Service one of interest to Church people generally; and to all who are working for the purpose of the Order, i.e., the spread of Christ's Kingdom, a special invitation is extended to participate in the same, St. Augustine's being accessible by all electric car lines.

NORTH CAROLINA.

Jos. B. CHESHIRE, D.D., Bishop.

Convocation at Charlotte.

A SPECIAL MEETING of the Convocation of Charlotte was held in St. Peter's Church, Charlotte, from Jan. 14th to 17th, inclusive. The Ven. E. A. Osborne, the Archdeacon, presided, in the absence of the Bishop, who has been confined to his house by illness during the past two weeks. The opening address was made by the Rev. S. R. Guignard, of St. Andrew's Church, Greensboro, on Thursday night. Friday morning, after Morning Prayer and a sermon by the Rev. R. G. Shannonhouse, of Trinity Church, Statesville, the Holy Communion was celebrated. In the afternoon, the business session was held. The report of the treasurer was especially interesting, as this convocation has assumed the responsibility of maintaining its own missionary work. The receipts for the first quarter showed that the convocation had enough money on hand to pay all its obligations and leave a balance of over \$20 in bank. This is a missionary convocation, as it consists of twelve parishes and thirty-two missions, or places where services are regularly conducted. Friday night, addresses were made by the Rev. Harris Mallinckrodt, of St. Paul's Church, Winston, and the Rev. Gilbert Higgs, D.D., of St. Paul's Church, Monroe, and Calvary Church, Wadesboro. On Saturday morning, there was an early celebration of the Holy Communion. The business of the morning consisted of a conference on Sunday school work, in which addresses were made by Prof. Clarence R. Brown, of Greensboro, Major William A. Smith, of Ansonville, and Mrs. C. L. Hunter, of Charlotte. In the afternoon, there were reports from the Woman's Auxiliary, Junior Auxiliary, Daughters of the King, and the Babies' Branch. At night, the Rev. Thos. L. Trott, a deacon in charge of the mission of the Good Shepherd, at Coolemeecotton Mills, preached the sermon. On Sunday night, the services were under the auspices of the Brotherhood of St. Andrew. The address was made by Hon. J. C. Buxton, of Winston, one of the most prominent laymen in the state, and was attentively listened to by the congregation, nearly half of whom were not church people. The meeting was pronounced by the delegates to be the best ever held in the convocation.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Meeting of the Southern Clericus—Affliction of the Rev. Harvey Kerstetter—Personal Notes.

THE SOUTHERN CLERICUS of the District of North Dakota met in Jamestown on Wednesday and Thursday, Jan. 20 and 21, all the clergy being present, with the exception of one who was sick. Two extremely interesting and timely papers were read, one on "The Church's Right to Interpret the Bible," the other on "A Practical View of the Marginal Readings Bible," presented respectively by Dr. Dobbyn of Dickinson, and the Rev. T. C. Hudson, residing in Fargo. The following resolution, sent down as a suggestion by the Northern Clericus, was adopted:

"Resolved, That the plan of the Committee on Sunday Schools, appointed at the last Convocation, be approved in so far as it recommends the gathering of the Sunday Schools of the District into a General Association, which shall (1) present diplomas to such children as shall learn the Catechism; (2) give a testimonial to that Sunday School which shall make the largest proportional Lenten offering for Missions, and (3) arrange a service at the Cathedral on the afternoon of Convocation Sunday, under the direction of the Committee."

A rousing missionary meeting was held on the evening of the first day. Hon. B. S. Russell, veteran layman of the district, made an address on the afternoon of the last day, on the "Layman's Duty to Missions." This was preceded by a paper which drew out much discussion, written by the Rev. John K. Burleson of the Northern Clericus, on the subject, "The Church's Relation to the Christian Bodies around Her."

THE PEOPLE of Dickinson, aided by Eastern friends, are about to build a Club House, consisting of four large rooms, on their church property; also to enlarge and extend the chancel of the church.

THE REV. HARVEY KERSTETTER, missionary at Grafton has, during the past week been sadly afflicted, in the loss of three small children from scarlet fever. The other children are ill but, we understand, are now out of danger.

THE REV. ARTHUR CHARD of Casselton is planning the erection of a church immediately, at Arthur, one of his missionary points.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Kenyon College Notes—Good Shepherd Parish Paper—Improvements at St. Mary's Cleveland—Meeting of the W.A.

AT A MEETING of the Kenyon College Alumni Association in June, 1903, it was decided that a suitable portrait of the late Rev. Edward Close Benson, D.D., be purchased at the expense of the Association and hung in the Latin Room of Ascension Hall, where Dr. Benson for so many years taught as Professor of the Latin Department. A committee was appointed to procure a picture, Rev. H. W. Jones, D.D., Dean of Bexley Hall, Rev. G. F. Smythe, D.D., Chaplain of the College, and Mr. H. N. Hills, Regent of Harcourt Place Seminary. On Friday afternoon, Jan. 8th, the picture procured by this committee was formally unveiled in the presence of many of the friends and former students of Dr. Benson and a number of the upper classmen of the College. The Rev. G. F. Smythe stated the occasion of the meeting and then, after repeating the Creed, the Lord's Prayer and the Collects for the Sixth Sunday after Trinity, and the last of the additional prayers of the Burial Office, the Rev. H. W. Jones, Dean of Bexley Hall, delivered a short address. He said in brief that he did not wish to enter into a long address of eulogy, but that as most of those present knew Dr. Benson personally, he wished to point out just two facts regarding him which were characteristic of the man. One of Dr. Benson's qualities which would mark him in the minds of all who knew him was his faithfulness. In all the years he spent in Gambier, from 1845 almost continuously until his death in 1902, Dr. Benson was eminently a faithful man. His passing was as significant as it could not but bring to mind a difference between the old and new schools of college instructors. In this day when the commercial spirit is so prevalent, and a man is measured more by what he can do than by what he is, Dr. Benson stood out as one of the "old" professors whose influence over those who came in contact with him as students was strong and lasting, first of all because of his character. His memory will always be cherished by those who were students of Kenyon College in his time, because Dr. Benson was what he was.

THE REV. JAMES TOWNSEND RUSSELL, Bexley '95, rector of St. Thomas' Church, Brooklyn, visited Gambier at the opening of the Easter term and delivered a number of lectures on reading and public speaking, with special reference to the work of the ministry.

Mr. Russell has devoted some time to the study of the cultivation of the voice and public speaking, and is eminently fitted to give advice and instruction to men entering the ministry on this important part of their work. His advice had that quality which comes from knowledge of the subject, and his hearty interest added the touch which makes advice compelling. An evidence of the quality of the addresses and instruction is abundantly shown in the marked improvement in the reading of the students.

THE REV. B. W. R. TAYLER, rector of the Church of the Good Shepherd, Cleveland, has launched upon the sea of journalism a rather pretentious parish paper, the first number of which has just appeared. In it he speaks of some contemplated improvements which are about to be accomplished, among which is the fitting up of a large Sunday School room into an attractive free reading room for the men and boys of the neighborhood. There is no place of resort for them within the radius of a mile other than the hundreds of saloons. The Men's Club has undertaken the care of the room, and will keep it open every night except Sunday, from 7 to 10 o'clock.

ST. MARY'S CHURCH has been re-frescoed and re-shingled and otherwise repaired. It has been in a badly dilapidated condition. The vestry are taking steps looking to the erection of a much-needed parish house at an early date.

THE BISHOP of the Diocese admitted, last month, Mr. John L. Oldham as a postulant, and Mr. W. J. B. Spence as a candidate for holy orders. Mr. Spence is lay reader in charge of Trinity parish, Lisbon.

THE REV. SHERMAN COOLIDGE, an Arapahoe Indian, and his wife, are spending two weeks in the Diocese, speaking at various places of their work among the Indians in the Missionary District of Boise.

A LARGE and interesting gathering of all the Church Sunday Schools of Cleveland was held on Sunday afternoon in St. Paul's Church. The different vested choirs united to lead the music, and most of the clergy were in the chancel. The Bishop of the Diocese catechized the children and then introduced the Rev. Sherman Coolidge, who made the principal address. The Rev. W. R. Stearley spoke of the children's Lenten Offering. It was a Missionary Rally very gratifying to see.

THE ANNUAL meeting of the Cleveland Chapter of the Actors' Church Alliance was held at the Cathedral House, Monday afternoon, Jan. 18th. A Constitution was adopted and the temporary officers elected when the chapter was organized unanimously reelected. It was decided to hold a reception for the people of the churches and the actors who are in the city at the time, on the first and third Tuesdays of each month, from 3 to 5 o'clock.

THE VARIOUS BRANCHES of the Woman's Auxiliary of Cleveland and vicinity held an inspiring meeting on Monday afternoon, Jan. 18th, at Grace Church. After the devotional service in the Church, at which the Rev. Sherman Coolidge and his wife spoke of their work among the Indians, a pleasant social hour was spent in the parish house.

OREGON.

B. W. MORRIS, D.D., Bishop.

New Church at Portland—Personal Notes.

GROUND was broken recently for the new Trinity Church, Portland, Dr. H. H. Morrison, rector. The building will be on the cor-

ner of Eighteenth and Couch Streets, and will be an imposing structure.

THE REV. FR. PARRISH of the Church of the Advent, San Francisco, will spend a day with Father Simpson of St. Mark's parish, Portland, early in February, enroute to Vancouver, B. C., where he will hold a mission.

THE DAILY PRESS states that the Rev. John Dawson of Roseburg has been called to the Church of the Good Shepherd, Portland.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

Gifts to the Church House—Organ Recital at St. Luke's—Preparing for the B. S. A. Convention—Celebration at St. Timothy's, Roxboro—Car Barn Services—Lenten Preparations—Divinity School Trustees Meet.

A NUMBER of very valuable books concerning the American Church have recently come to the Church House, Philadelphia, including finely bound volumes of the General Conventions from 1785 to 1898, and Convention Journals of the Diocese of Pennsylvania from 1784 to 1897. These and several other books have been received from the estate of the late Rev. Hermon Griswold Batterson, D.D., sometime rector of St. Clement's Church and of the Church of the Annunciation, Philadelphia. Among the remaining books is a most valuable one with the title, "Historical Notes and Documents," by the late Right Rev. William Stevens Perry, D.D., Bishop of Iowa, which is mainly the reproduction in print of a collection of previously unpublished documents and letters illustrating the history of the period of the organization of the American Church. These papers, drawn largely from the correspondence and collections of the Venerable Bishop White, have been supplemented by the use of important MSS. in the possession of the families of Bishop Seabury of Connecticut and Bishop Parker of Massachusetts. The book of especial interest bears the facetious title: "An Ecclesiastical Curiosity." It contains all the printed matter concerning the ritual controversy at St. Clement's Church, Philadelphia, when the late Rev. O. S. Prescott was rector. The pamphlets bound together in this volume follow each other in regular order, both for and against St. Clement's, from 1878 until 1880. In the Batterson collection there is also a volume entitled: "History of the Parish of Christ Church, Hartford, Connecticut," which parish dates from 1786. This book contains an excellent picture of the Rev. Philander Chase, rector from 1811-1817, who for the first two years received a salary of \$800 a year.

It ought to be interesting to American Churchmen to recall the circumstances of the second Convention of the Diocese of Pennsylvania, which met in old Christ Church, Philadelphia, on Sept. 14th, 1786. Four priests were present: The Rev. William White, D.D., of Christ Church; the Rev. Samuel Magaw, D.D., of St. Paul's Church; the Rev. Joseph Pilmore, of Trinity Church, Oxford, and St. Thomas' Church, Whitmarsh, and All Saints' Church (Pemaupack), probably Torresdale. Thirteen laymen were present. The following motions were made:

"Resolved, That in the opinion of the convention, there was sufficient cause for their present meeting; and that it is proper and regular."

"Resolved, That this convention proceed now to the election of a Bishop of the Protestant Episcopal Church in this state."

"The convention proceeded accordingly to the election of a Bishop, by ballot; and the Rev. William White, D.D., President, was unanimously chosen."

"On motion, Agreed, That it is most honorable for the Church in general, and perfectly agreeable to the minds of all members present, that a reasonable sum be fixed upon, to defray the necessary expenses of the voy-

age of the Bishop-elect to and from England."

"Resolved, That the sum be two hundred guineas, or three hundred and fifty pounds, currency."

"Resolved, That the said sum be appropriated among the churches severally, to be raised by them, according to the salaries which they pay respectively to their officiating minister or ministers, or the sum which they may be supposed able with convenience to pay."

At the third Convention, held in Christ Church, on Tuesday, May 15, 1787, a Bishop, four priests and fifteen laymen were present.

The committee of correspondence and advice reported, that, in the execution of their trust, they had advised the Rev. Dr. White to proceed to England, for the purpose of obtaining consecration; that he had proceeded accordingly; and, while there, had written sundry letters to them on the subject, which they requested might be read; and they were read in order.

"The convention having attended to the narrative of proceedings, contained in the aforesaid letters, unanimously approved of the Right Rev. Bishop White's conduct, during the whole of the important business in England; and, *Resolved*, That the thanks of the convention should be given him for his very obliging and satisfactory communications."

"The Right Rev. Bishop laid before the convention, the certificate and testimonials of his consecration in the chapel of the palace at Lambeth, in England, on the 4th day of February, 1787, by the Most Rev. Archbishop of Canterbury, in the presence of the Most Rev. Archbishop of York, the Right Rev. Bishop of Bath and Wells, and the Right Rev. Bishop of Peterborough." Thus the Apostolic Succession was conferred as a priceless heritage on the American Church.

The date, February 4th, 1787, should be fixed in the mind of every Churchman.

AN EXCEPTIONALLY fine organ recital was given in St. Luke's Church (the Rev. Samuel Upjohn, D.D., rector), on Thursday evening, Jan. 21st, 1904, under the auspices of the Guild of American Organists. The organ in St. Luke's Church is one of the finest in this vicinity. The congregation was very large. There was an address on "Church Music."

THE VARIOUS committees for the International Convention of the Brotherhood of St. Andrew, which convenes in Philadelphia on next Michaelmas, have been appointed. It is estimated that over 2,000 delegates will attend.

THE PATRONAL feast of St. Timothy's Church, Roxboro (the Rev. Robert Evans Dennison, rector), was observed on Jan. 24 (St. Timothy's day). There were several Low Celebrations earlier in the morning, and at 10:30 A. M. a solemn procession, benediction of memorial pulpit, erected in loving memory of many parishioners who have entered into the rest of the people of God, according to a specially prepared office, the antiphons being from Psalm xix. 4: "Their sound is gone out into all lands; and their words unto the ends of the world." The lesson was from II. Cor. iv. 1-8: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." After the versicles and the Gloria, the prayer of benediction was said, concluding with special prayers for the departed.

The pulpit is of wood, and cost about \$400. The sermon was preached by the Rev. A. G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia, and at Evensong by

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the Rev. James Biddle Halsey, priest in charge of All Hallows Church, Wyncote, sometime curate of St. Timothy's Church, Roxboro.

THE FIRST ANNIVERSARY of the Car Barn services held in Philadelphia for the employees of the trolley system under the auspices of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, was observed on Sunday, January 24, at 10 A. M., the time when most of the men have an opportunity to come to the services—which consist of a few hymns and collects and an address, either by a priest or a layman—lasting about thirty minutes. The address was made by G. Harry Davis, Judge of the Court of Common Pleas and one of the vice-presidents of the General Council of the Brotherhood of St. Andrew. These services are unique, and seem to be greatly appreciated, and a second series of services have been begun in another part of the city, under the care of the postulants for holy orders at the Divinity School.

THE USUAL pre-Lenten service of the Philadelphia Local Assembly will be held in the Church of the Holy Trinity, Philadelphia, on Monday evening, Feb. 15, 1904, at 8 P. M. The chaplain (the Rev. Floyd W. Tomkins, S.T.D.) will have entire charge of the service. Both men and women are invited.

THE RT. REV. A. C. A. HALL, D.D., Bishop of Vermont, will deliver four lectures on "The Christian Doctrine of Prayer," at Holy Trinity Church (the Rev. Floyd W. Tomkins, S.T.D., rector), on Feb. 3, 5, 9, 11, 1904. These lectures are delivered on what is called the John Bohlen Lectureship. John Bohlen, who died in Philadelphia on April 26, 1874, bequeathed to trustees a fund of \$10,000, to "The rector, church wardens, and vestrymen of the Church of the Holy Trinity, Philadelphia," the money to be invested in good, substantial, and safe securities and held in trust and the income shall be applied annually to the payment of a qualified person, whether clergyman or layman, for the delivery and publication of at least one hundred copies of two or more lecture sermons. . . . The subject of such lectures shall be such as is within the terms set forth in the will of the Rev. John Bampton, for the delivery of what are known as the 'Bampton Lectures' at Oxford, or any other subject distinctively connected with or relating to the Christian Religion."

AT THE MEETING of the Convocation of Germantown at St. George's chapel (the Rev. A. J. Arkin, priest in charge), a committee was appointed to take into consideration the matter of moving the mission building to some more convenient location. This mission was begun by the Rev. Mr. Totty, a perpetual deacon, several years ago, and has been very successful; but another location, it is thought, would be beneficial in attracting a greater number of persons. The present number of communicants is 105. The building is of wood.

THE TRUSTEES of the Divinity School, West Philadelphia, held their semi-annual meeting on Thursday, Jan. 21. At the meeting of the Board of Overseers, the Right Rev. the Bishop Coadjutor of Pennsylvania was elected President. A new standing committee was created on the Rev. W. L. Bull endowment of the lectureship on "Christian Sociology," consisting of the Bishops of the Diocese, the Dean of the Divinity School and the President of the Standing Committee, with a fifth member to be chosen by the committee and the Rev. William L. Bull. The annual banquet of the Alumni of the Divinity School was held on the same day at the University Club. Forty-eight members were present.

THE REV. JOHN WALLACE SUTER of Epiphany Church, Winchester, Mass., delivered an address before the Church Club of the Diocese

of Pennsylvania, on "A Programme for the Church To-day," on Monday evening, January 25th.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of B.S.A.—50th Anniversary of Grace Church, Pittsburgh—Quiet Days.

ON THURSDAY evening, Jan. 21, at St. John's Church, was held one of the largest and most successful meetings of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew ever had. The meeting was for men only, and the church was well filled. A full vested choir furnished the music, which was inspiring. The service was read by the chaplain of the Local Assembly, the Rev. R. W. Patton, and the rector of the parish, the Rev. T. J. Danner. Addresses were made by the Rev. C. M. Young of Washington, who had for his subject, "The Will of God, or of Man"; and the Rt. Rev. W. L. Gravatt, D.D., Bishop Coadjutor of West Virginia, on "Christ's Call to Men." After the service, a business meeting was held in the chapel, and the revised Constitution was adopted. The officers of the Local Assembly are: President, Mr. W. C. Cornelius; Vice-President, Mr. Edgar G. Criswell; Secretary, Mr. T. J. Danner, Jr.; Treasurer, Mr. Ernest McKinley. At the business meeting a strong appeal was made for a large attendance on the part of the Brotherhood at the coming noonday Lenten services.

THE 50TH ANNIVERSARY of the parish of Grace Church, Pittsburgh, was duly celebrated on Thursday evening, Jan. 21. In spite of very unpropitious weather, there was a crowded congregation. The Bishop of the Diocese made an address, the rector of the parish, the Rev. Dr. Coster, read an historical paper, and the Rev. Dr. Grange of the Church of the Ascension made an address of congratulation.

ON FRIDAY and Saturday, Jan. 22 and 23, the services of the Quiet Days were conducted by the Rev. Dr. Hodges, Dean of the Cambridge Divinity School, that for the clergy being held in the Church of the Ascension, and the one for women in St. Andrew's Church. Both were well attended, and were more than ordinarily interesting and helpful. At both Quiet Days there was a service of preparation, preceding the celebration of the Holy Communion, followed by a recess. In the afternoon there were addresses interspersed with hymns, prayers and the reading of Psalms, the day closing with Evening Prayer.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Death of Father Benson.

ON FRIDAY, Jan. 15, 1904, there passed to the rest and blessedness of Paradise, the beautiful soul of John Benson, the senior priest of the Diocese of Quincy. On Monday, Jan. 17, in the presence of a multitude, consisting of friends and relatives from his parish, from Peoria, and from the scenes of his ministry in the Diocese, and attended by

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address: THE SISTER IN CHARGE OF THE SCHOOL.

the clergy of the Peoria Deanery, the body of this aged and faithful priest was gently laid in its last resting place on the hill-side glebe of his beloved church at Limestone.

John Benson, priest, was born at Thorne Hall, Yorkshire, England, Jan. 8th, 1815. At the age of 17 he was articled as a law student. In 1833 his family removed to America, and when Bishop Chase visited the newly organized Diocese of Illinois, in 1836, he appointed Mr. John Benson as lay reader. In this capacity he gathered a few friends about him at his home near Peoria, from which beginning the parish of Christ Church, Limestone, dates its origin.

In 1842 he married and shortly afterwards, for the sake of his wife's health, went to Louisiana, where he was ordered deacon by Bishop Polk. Returning to Illinois, he was advanced to the priesthood by Bishop Whitehouse, and spent the years of his ministry in the vicinity of Peoria. Father Benson was one of the few remaining links that unite us with the Church and Churchmen of the early days in Illinois.

RHODE ISLAND.

Bequests of the Late Mary Le Roy King—New Curates at St. Stephen's—Meeting of the Churchman's Club—Annual Dinner of the Barnabas Clark Club.

THE WILL of Mary LeRoy King, who died recently in New York, has been offered at Newport for probate. It contains many bequests of a public nature. To the Cathedral of St. John the Divine in New York she leaves \$1,000; the Protestant Episcopal City Mission of New York, for the benefit of St. Barnabas' House, \$1,000; Berkeley Memorial Chapel, Middletown, \$5,000; Redwood Library, Newport, \$2,000; Trinity Church, Newport, \$5,000.

THE TWO new curates for St. Stephen's Church, Providence, have entered upon their duties. The Rev. Charles Everett Oswald, B.A., occupies the curate's apartments now opened for the first time, in the Webster Memorial Guild House. His work will be in St. Stephen's parish. The Rev. William Howard Davis, vicar at the Church of the Holy Nativity (St. Stephen's mission at Thornton), will occupy the curate's apartments in the guild house of that church. Now for the first time the work at Thornton is to be carried on by a resident priest, heretofore the vicar being a resident of Providence and assisting in the parochial work at St. Stephen's.

THE ANNIVERSARY service of St. Vincent's Guild was held on Sunday evening, Jan. 24, in St. Stephen's Church, with a sermon by the Rev. Fr. Oswald.

THE FIFTY-FIRST regular meeting of the Churchman's Club of Providence was held at the Eloise on the evening of Jan. 19th. After the dinner, President Reynolds introduced the speakers, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, and the Rev. A. St. John Chambre, rector of St. Ann's Church, Lowell, Mass. The topic of the evening was "What Men Need and Ask of the Pulpit."

THE FIRST annual dinner of the Bishop Clark Club of Grace Church, Providence, was held in the parish house of that church on Wednesday evening, Jan. 20, with 105 men present. Bishop McVickar, the principal speaker, gave an address on his personal reminiscences of the late Phillips Brooks, and Mr. P. C. Headley, Jr., President of the Phillips Brooks Club of Grace Church, New Bedford, Mass., also addressed the meeting. Other speakers were President Faunce of Brown University, and the Hon. Rathbone Gardner of Providence.

SOUTH CAROLINA.

ELLISON CAPEERS, D.D., Bishop.

Mission Study Classes—Children's Missionary Service—Rev. W. A. Guerry at Charleston—Trinity Day Nursery.

THE FIRST of the Mission Study Classes of the Charleston Branch of the Woman's Auxiliary, for 1904, met in St. Michael's parish house, Jan. 11th. Besides a paper on "Current Events," two other papers were read on "Women's Work in the Mission Field."

THE ANNUAL Children's Missionary Service was held in St. Philip's Church, Charleston (Rev. John Johnson, D.D., rector), on the afternoon of the second Sunday after Epiphany. The Junior Auxiliary and the Sunday schools were well represented, and addresses were made by Rev. L. G. Wood, rector of St. Paul's, and Rev. R. N. Willcox of the Diocese of Asheville. The former spoke on mission work in China, and the latter on the work of the Church in the mountains of Western North Carolina.

THE REV. W. A. GUERRY, B.D., Chaplain of the University of the South, on the morning of the second Sunday after Epiphany, spoke to a large congregation at St. Michael's, Charleston, on the subject of "Church Education," setting forth the advantages of Sewanee, and making a strong presentation of its claims to their hearty support on the part of all Southern Churchmen. The University will celebrate its semi-centennial in 1907, and Mr. Guerry asked for subscriptions to the semi-centennial fund, papers explaining which had been placed in all the pews. At night, Mr. Guerry addressed the city congregations at a united service at the Church of the Holy Communion, Rev. H. J. Mikell, rector.

ON THE night of Jan. 18th, Mr. Guerry addressed the Churchmen's Club of Charleston at its monthly meeting at St. Michael's parish house, and at the close of his address a resolution of thanks to him was unanimously adopted by a rising vote. Great interest is being shown in the work of the club, and it is hoped that other distinguished speakers will be secured for weekly lectures during Lent. Twenty new members were admitted at this meeting.

TRINITY DAY NURSERY has been opened in Olympia Village, on the outskirts of Columbia, the Olympia Mill Company having kindly given, rent-free, a comfortable three-roomed cottage where the children may be left at 5:30 A. M., to be cared for till their mothers call for them when work is over in the evening. The nursery is in charge of Deaconess Graham, who has under her, as matron, one of the mill women.

REV. W. S. HOLMES, rector of the Church of the Epiphany, Laurens, has accepted a call to Grenada, Mississippi, and will enter upon his duties there March 1.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Death of Hon. Asa S. Bushnell.

THIS DIOCESE, and indeed the entire state, mourns the death of the distinguished Churchman and statesman, the Hon. Asa S. Bushnell. As Governor of the state, he had won a good degree by his wise and prosperous administration. He was one of the most prominent and successful manufacturers in the state, and, last and not least, he was a faithful vestryman of Christ Church, Springfield, for forty-one years. The funeral service was conducted on Jan. 18th by the Rt. Rev. Boyd Vincent, D.D., assisted by the Rev. Dr. A. C. McCabe, rector of the parish.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memorial Window at Clarksville.

A MEMORIAL window to the late F. Richard Kimbrough was unveiled at Trinity Church, Clarksville, on the first Sunday after Epiphany, by the Bishop of the Diocese. Mr. Kimbrough was a graduate of Sewanee and one of the best known students of that institution, on account of his artistic talent, which so often embellished the *Cap and Gown*. The subject in the window is a picture of Christ preaching on the sea shore, with His hand uplifted.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop

Memorial Tablet at Christ Church, Georgetown—New Rector at St. Andrew's—Lenten Lectures.

MISSIONARY SUNDAY, the second after the Epiphany, was observed, as usual, by

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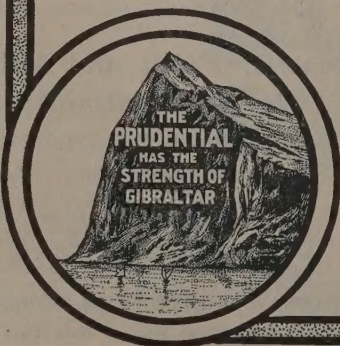
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AT THE morning service in Christ Church, Georgetown, on the same Sunday, a very beautiful tablet to the memory of the late rector, the Rev. Dr. Albert R. Stuart, was unveiled by the rector, the Rev. James W. Blake, the Bishop, who was to have officiated, being prevented by illness. The tablet is of bronze, set in green marble, and bears the following inscription:

"To the glory of God and in loving memory of Rev. Albert Rhett Stuart, D.D. Born in Charleston, S. C., April 10, 1846, died at Christ Church parish rectory, Georgetown, D. C., September 21, 1902; from June 4, 1876, to the day of his death rector of this parish, a faithful follower of his Master, an eloquent and forceful preacher of the Word, a loving, sympathetic and untiring pastor.

"This church, erected through his efforts and under his care, stands a monument to him.

"Well done, thou good and faithful servant; enter thou into the joy of the Lord."

"Erected by his people, to whom he so long and faithfully ministered."

IT IS SELDOM that a vacant rectorship is filled as speedily as at St. Andrew's. The Rev. Mr. Perry bade farewell to the congregation on Jan. 10th, and on the next Sunday, the new rector, the Rev. George Calvert Carter officiated, and took charge. The Rev. Mr. Carter has been rector of the Church of the Redeemer, Brooklyn, for ten years. He is a son of Mr. Bernard Carter of Baltimore, a well-known Churchman, prominent in many diocesan and general conventions. The new rector is young and energetic, and will have abundant opportunity for work in the parish to which he has come.

THE EXECUTIVE committee of the Churchman's League has announced that the Lenten lectures this year will be given in the Church of the Epiphany. The general subject will be "The Mission of the Church," with the special topics, "Salvation by the Church," "Civilization through the Church," "The Mission of the Church," "Polity of the Church," "Uniformity in the Church." The speakers are not yet announced.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Meeting of W.A.—Mission at St. Luke's, Brockport.

ON TUESDAY, Jan. 12, at the Church of the Ascension, Buffalo (Rev. Geo. B. Richards, rector), was held a meeting of the Woman's Auxiliary of the Archdeaconry of Buffalo. There were present, besides Bishops Walker and Brewer, and a number of the clergy, about four hundred delegates from the parishes included in the Archdeaconry. Mrs. W. Bowen Moore presided at the business meeting, which began after the usual devotional service at 2:30 o'clock, and at which only routine business was transacted. The diocesan president, Mrs. P. N. Nicholas of Geneva addressed the delegates on the United Offering and on using *The Sword and Shield*, a parochial publication which has offered space for all matters connected with the work of the Auxiliary of the Diocese. Mrs. Nicholas also gave notice that the June meeting would be held in Zion Church, Palmyra, and the annual meeting, in September, in Grace Church, Lockport. At the close of her address, Mrs. W. Bowen Moore, in behalf of the Buffalo Auxiliary, presented to Mrs. Nicholas a handsome gavel of polished mahogany with the following inscription engraved on a plate of burnished copper: "Emily E. Nicholas, from the B. W. A., Buffalo Archdeaconry, 1904." The gavel is from the workshop of Mr. Chas. Rohlf, and is made from wood over one hundred and fifty years old.

Bishop Walker then introduced the Rt.

Rev. L. R. Brewer, D.D., Bishop of Montana, who addressed the meeting on the history and progress of the Apportionment Fund and on the Henrietta Brewer Memorial Hospital which is to be a memorial to his deceased wife. The offerings at the meeting, amounting to \$60, were appropriated to Bishop Brewer for the Hospital Fund. A largely attended reception in honor of the Bishop was afterwards held in the rectory adjoining the church, by the Rev. and Mrs. Geo. B. Richards, the young ladies of St. Margaret's School and of the parish serving refreshments.

A MISSION has been in progress the past ten days in St. Luke's parish, Brockport (the Rev. John A. Littell, rector), conducted by the Rev. F. H. Sill, O.H.C., and a portion of Monday, Jan. 18, was set apart for such of the clergy as could avail themselves of the invitation to "come apart and rest awhile" in prayer and instruction. There were thirteen clergymen present. There was a celebration of the Holy Communion at which Archdeacon Washburn was celebrant, assisted by the Rev. W. North, L.H.D., and the rector. This was followed by two addresses, one on the Interior Life and one on the Active Life of the Clergy, by Fr. Sill, and were especially sympathetic and helpful and full of practical illustration. A very elegant luncheon was served in the banquet-room of the Masonic Temple, after which the clergy took the mid-afternoon trains for their homes.

CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

A NEW CHURCH is about to be built at Fort Rouge, Winnipeg, to cost about \$40,000. —EARLY in the New Year, Archbishop Machray received from Lord Strathcona, Canadian High Commissioner, the generous gift of a check for \$10,000 for St. John's College, Winnipeg.—A new church is to be built in the spring at New Haven. The necessary funds have been all promised.—A new church was opened at Blenheim by Bishop Matheson, early in January.

Diocese of Huron.

A NEW CHURCH at Brantford was opened Jan. 3d.—A BEQUEST of \$1,000 has been left to the Church of St. John the Evangelist, Berlin, and a similar sum to the Widows and Orphans' Fund of the Diocese, by the late Dr. Bowlby.—ALL the parish organizations of the Trivett Memorial Church, Exeter, are in a flourishing condition. This pretty church was the generous gift of Robert Trivett and Elizabeth his wife. There is a fine chime of bells. The church was consecrated by Bishop Baldwin, in 1889.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundations of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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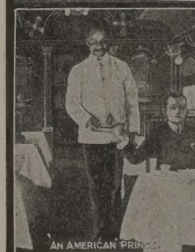
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MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

In answer to numerous inquiries regarding the prize offered for a suitable tune to the hymn, "Wider, and wider yet," we beg to state that no decision has been reached. Of about one hundred and thirty tunes which were sent in before the close of the competition, Oct. 1st, 1903, all but five have been returned to their respective composers. From the remaining five one may be chosen.

This prize was offered by the Rev. Chas. Le V. Brine, rector of Christ Church, Portsmouth, N. H., with the understanding that in case no tune proved suitable the prize would be withheld. (See LIVING CHURCH, issue of June 13th, 1903.)

When a decision is arrived at we will notify our readers. Correspondence on the subject is closed, and further information will be given in due time in this column.

On the various Christmas service lists which were sent to this department, the anthem which appeared most frequently was Handel's "Hallelujah" chorus. As it is particularly appropriate for the Easter season, its wide use in Christmas-tide can best be explained on the ground that it is the most popular number of the most popular oratorio in existence, and is often sung on festival occasions without any special reference to its position in the oratorio itself.

The setting of the Te Deum, which seemed to be most used, was that by Stanford, in B flat. Of settings to the Communion Service, those by Eyre, in E flat, and Stainer, in E flat, were most frequently appointed.

It is reported that performances of the "Messiah" are on the increase all over the country. The estimated annual sales of the oratorio are in the vicinity of 35,000 copies. Notwithstanding the fact that this great work of Handel's is sung far more than any other oratorio, there are countless thousands and even millions of musical persons who have never heard it! It is therefore to be expected that its popularity will steadily grow, and the probability is that in the next ten years the annual sales will exceed the expectations of music publishers.

The Church Choral Society of New York announces two recitals for its winter season, the first to be held at St. Thomas' Church, on Wednesday afternoon, Feb. 24th, and the second at St. Bartholomew's Church, on the afternoon of Wednesday, April 20th. The works to be performed are Wagner's "Good Friday Spell" (orchestra), Hassler's "Passion Chorale," Coleridge Taylor's "The Atone-ment," Bach's "Suite in D" (orchestra), Toccata in F (orchestra and organ), and the Cantata, "God is a Sun and Shield," Cruger's "Now thank we all our God" (congregation, orchestra, and organ), Liszt's Psalm XIII., Dvorak's Te Deum, and Parker's Concerto for orchestra and organ. We quote from the prospectus as follows: "The society has for its purpose the presentation of the larger forms of ecclesiastical music in church buildings, and recognizes that the church edifice is the proper place for the rendition of such music, and that such environment adds the proper impressiveness and dignity to the performance which the concert hall cannot supply."

The society was originally formed in 1889, and had a career of marked religious distinction and musical success for seven years. It gave recitals of oratorios, cantatas, masses, etc., with soloists, large chorus, full orchestra, and organ, in many of the churches in New York. The great success attending the tentative recitals given last spring has resulted in the reorganization of the society

on a firm basis, and two recitals will be given during the ensuing season. Two presentations of each recital will be given—one in the evening and one in the afternoon of the preceding day. The advantages of this arrangement are obvious, the second hearing of a musical work often disclosing beauties unnoticed when heard for the first time. Then, again, many who are unable to attend in the evening can arrange to go in the afternoon, or vice versa.

The Church Choral Society's influence, during the first seven years of its existence, did much to increase the interest in and to advance the cultivation of the art of music as a factor of worship in the Church. Not alone in New York was this influence felt, but throughout the country.

The society needs and asks support and cooperation, not only for the benefit of lovers of great sacred choral works given under suitable conditions, but that it may also continue its usefulness along educational and missionary lines.

The president of the society is the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church. The director is Mr. Richard Henry Warren, organist and choirmaster of St. Bartholomew's Church. On the board of directors are some of the most prominent clergymen of New York City, and such influential citizens as Andrew Carnegie, Hoffman Miller, J. Pierpont Morgan, William D. Sloane, and John T. Atterbury.

The public rehearsal preparatory to the fourth concert of the New York Philharmonic Society took place at Carnegie Hall on the afternoon of Jan. 8th. The chief interest on the occasion centered in the fact that Mr. Henry J. Wood, the distinguished London conductor, made his first appearance in this country.

His reading of Tchaikowsky's fifth symphony elicited a great burst of enthusiasm, and the "critics" were forced to admit that it was one of the most satisfactory orchestral performances ever heard in New York. Mr. Wood proved himself to be a leader of astonishing magnetism, and it remains to be seen whether he will be excelled in this particular by Weingaertner of Munich, Von Sajanoff of Moscow, or Strauss of Berlin, each of whom will direct the Philharmonic at one rehearsal and concert during the present season.

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